

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

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Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

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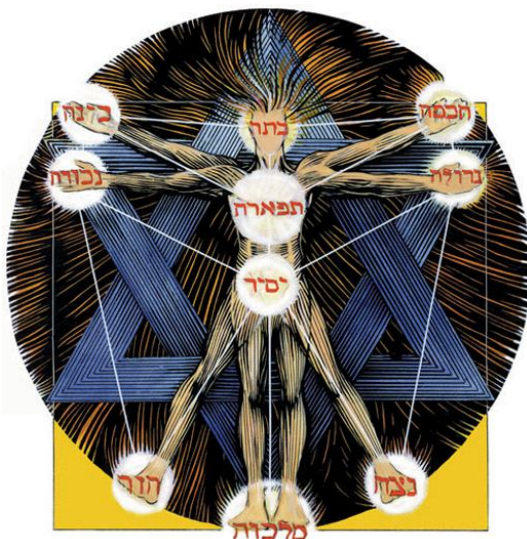


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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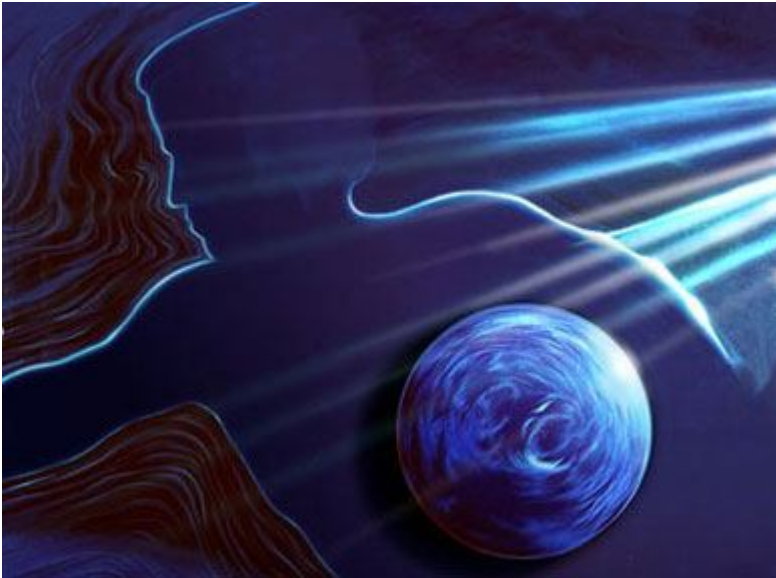
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranygarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

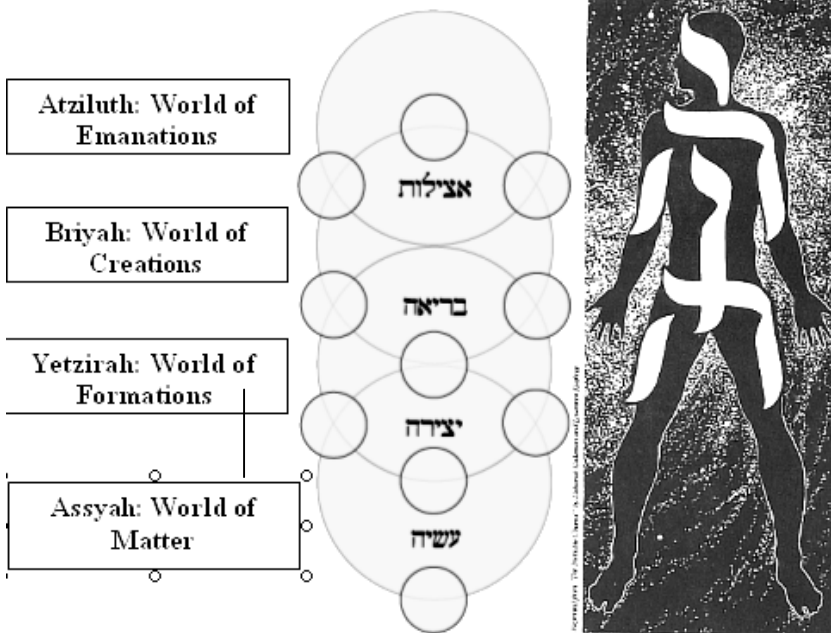
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoc aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṃ jānā pratochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṃ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ | 3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.) 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṃ devāḥ anv ajāyanta bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṃrabdhāḥ atishṭhata | atra vo nṛityatām iva tivo renur apāyata* | 7. *Yad devāḥ*³³ *yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-bharttana* | 8. *Aśṭau putrāso Aditer ye jātās tanvaḥ pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Aditer upa prait pūrvyaṃ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāśan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means
devA RshayaS ca = did the gods and the seers
ye = who where,
ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitaḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



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**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

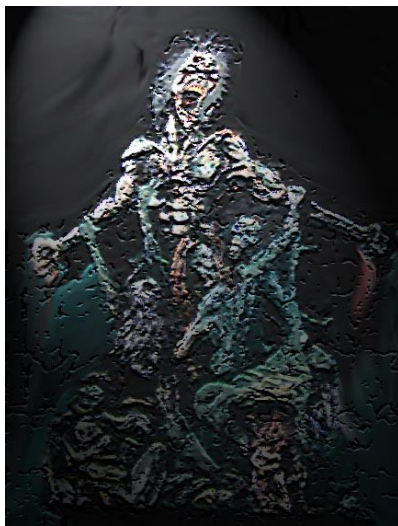
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

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Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

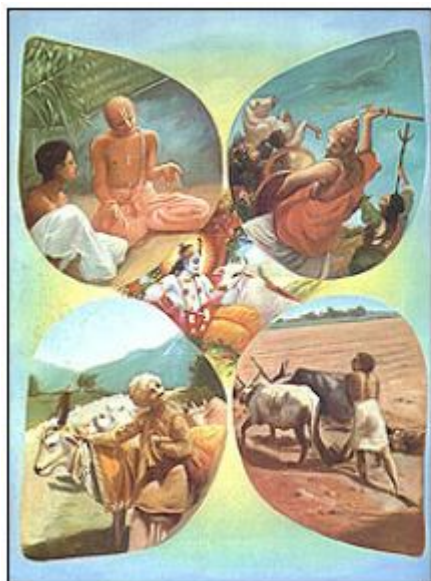
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

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The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

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The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmaya = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANa ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

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:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

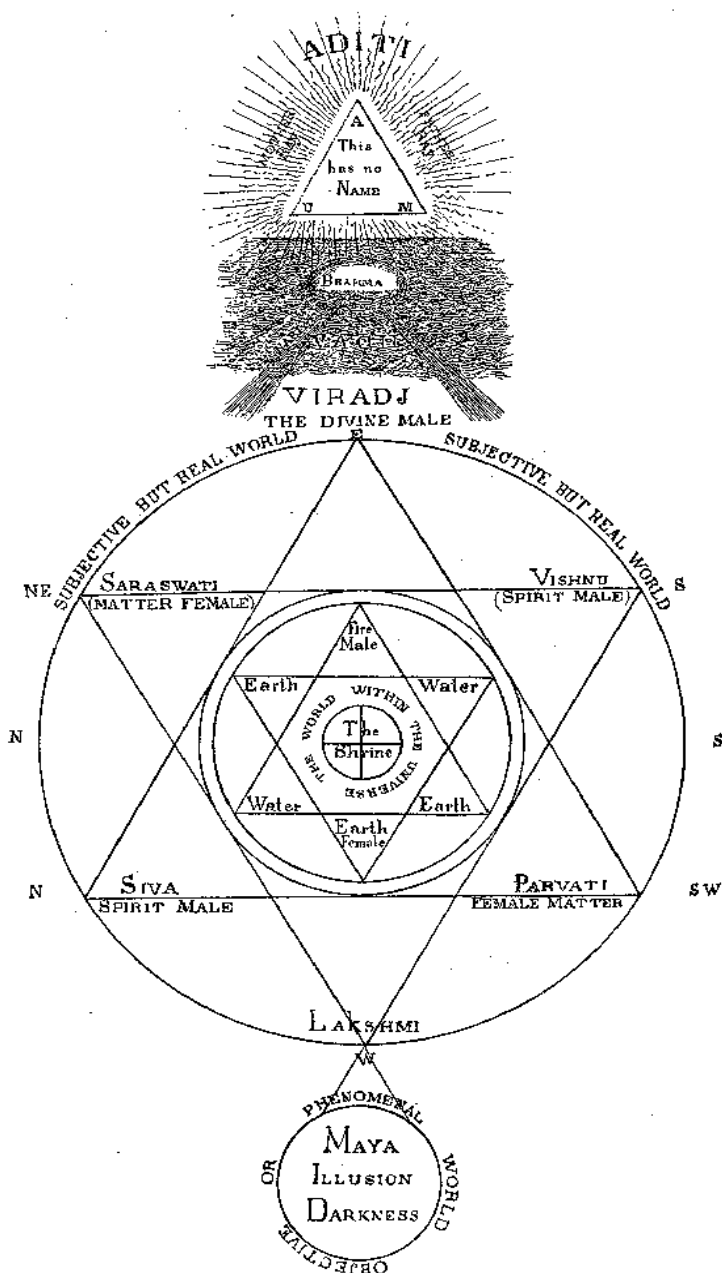
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

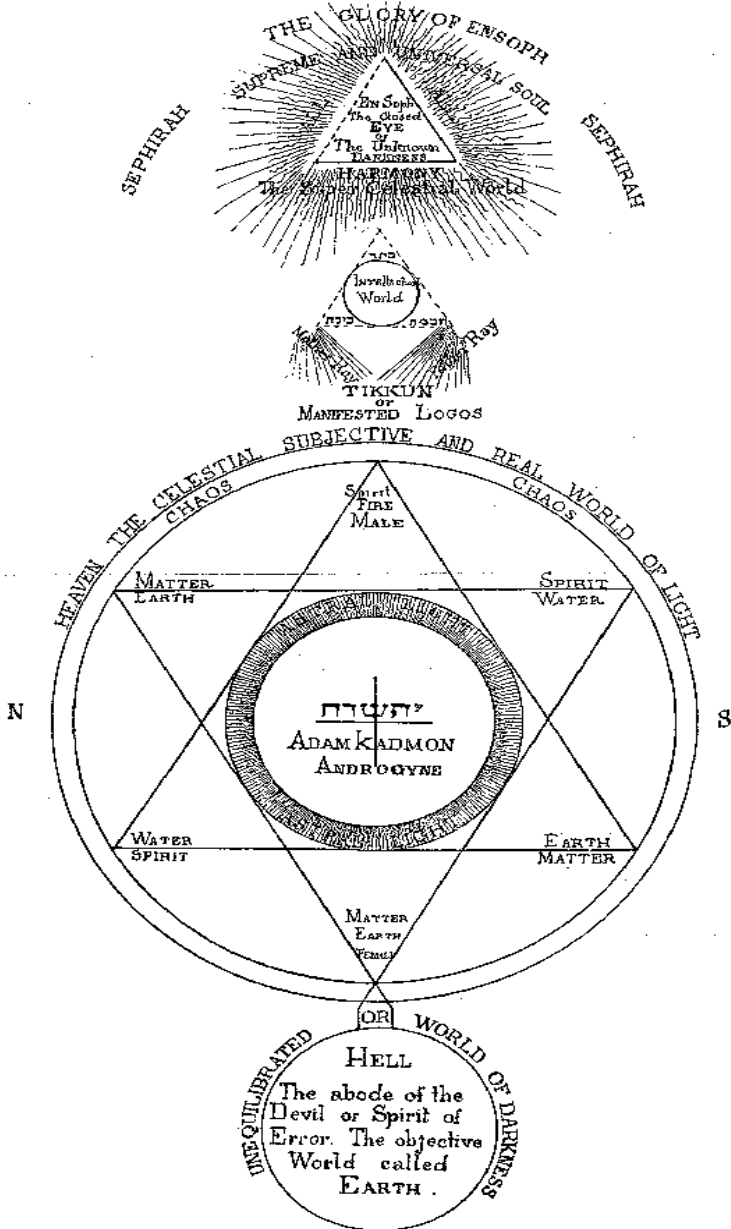
PURUSHA SUKTHAM – Prof.M.M.Ninan

THE HINDU MODEL As given in the Purusha Suktham



PURUSHA SUKTHAM – Prof.M.M.Ninan

THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, *Binah*, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה-נסתרת** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

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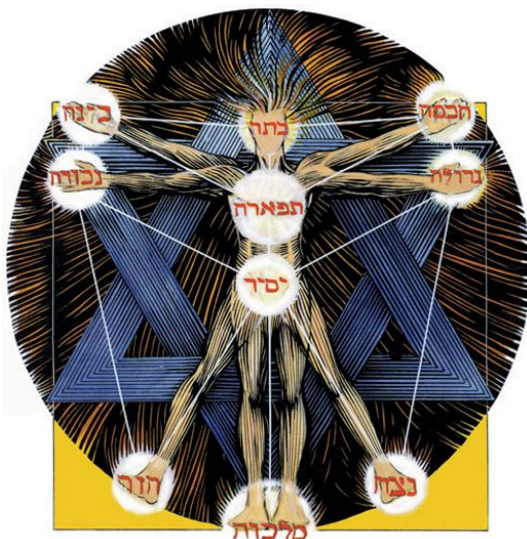


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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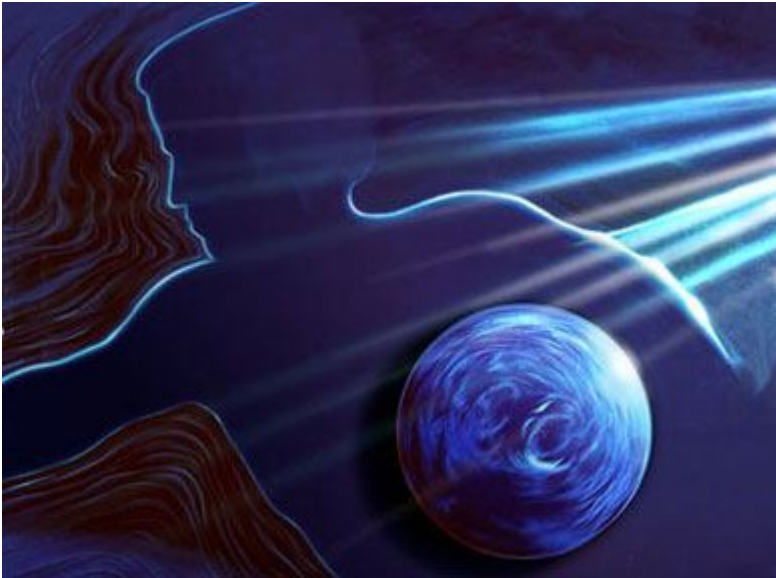
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaean infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

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they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

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created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranygarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

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Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

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unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

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but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

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Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

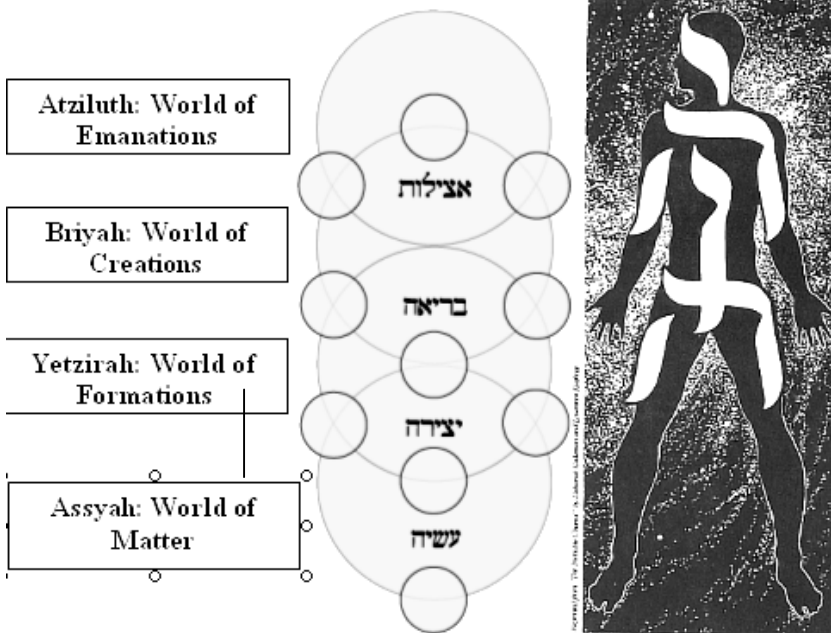
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

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Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

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BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanaAnaSana abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṁ nu vyaṁ jānā pratochāma vipanyayā |
uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā
saṁ karmāraḥ*³⁰ *ivādhamat | devānam pūrvye yuge asataḥ sad ajāyata*³¹ |
3. *Devānāṁ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta
tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta |
Adīter Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.)
5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṁ devāḥ anv ajāyanta
bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṁrabdhāḥ
atishṭhata | atra vo nṛityatām iva tīvro renur apāyata* | 7. *Yad devāḥ*³³
*yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-
bharttana* | 8. *Aśṭau putrāso Adīter ye jātās tanvaḥ pari | devān upa
prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Adīter
upa prait pūrvyaṁ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam
ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsitpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitaḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaścittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihisasas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



PURUSHA SUKTHAM – Prof.M.M.Ninan

**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

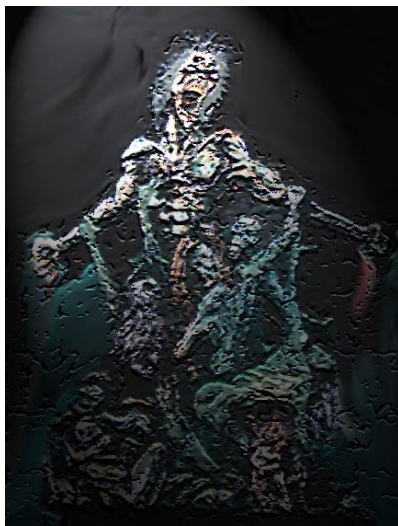
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

PURUSHA SUKTHAM – Prof.M.M.Ninan

Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

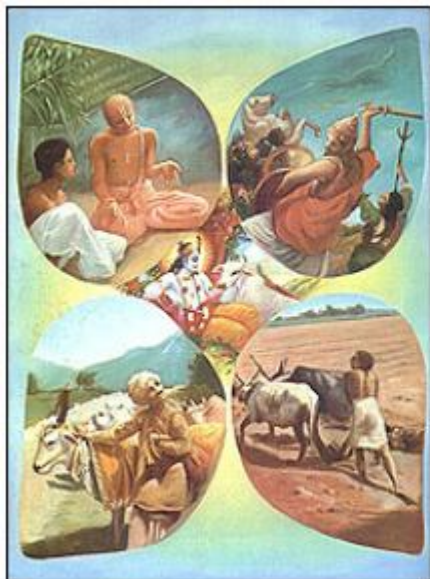
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANa ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

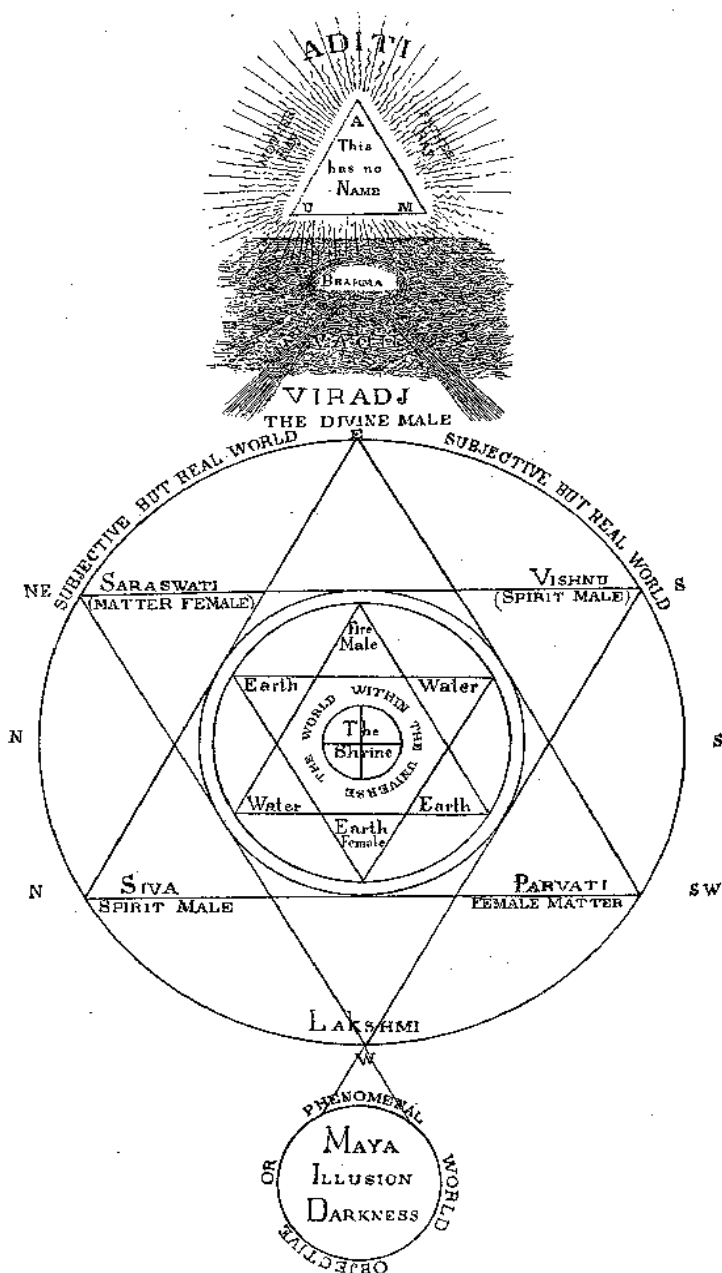
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

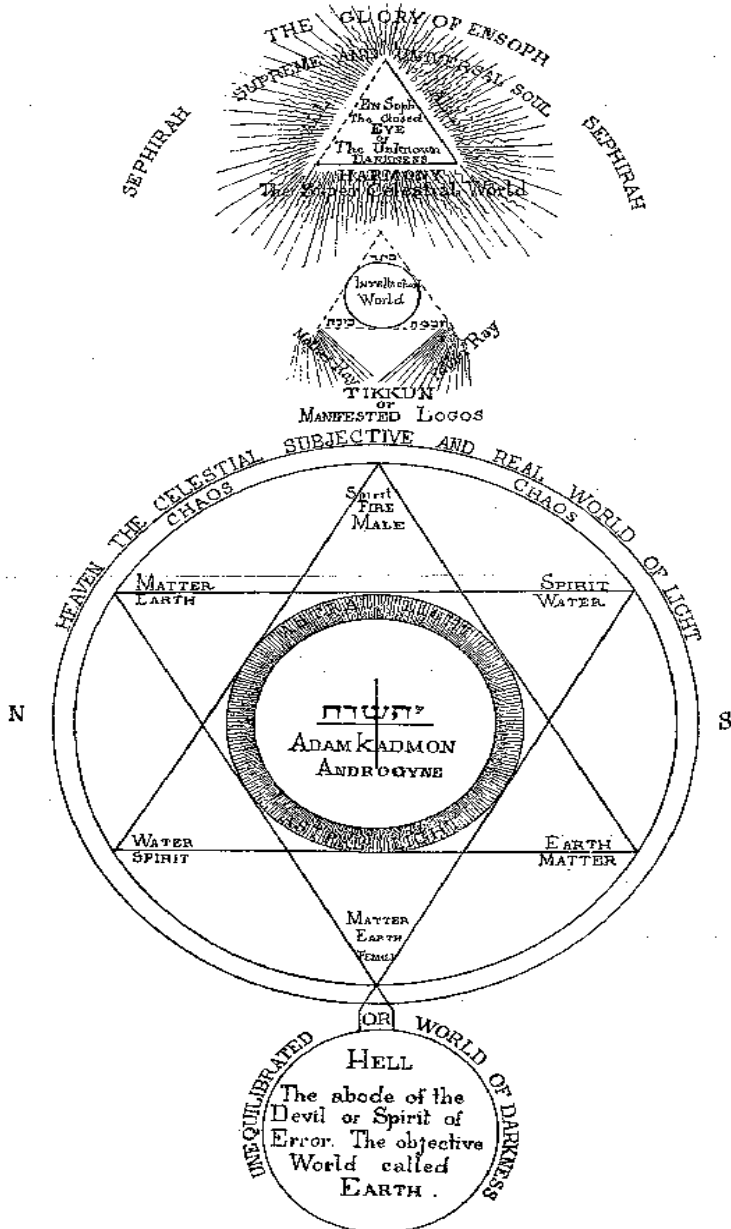
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THE HINDU MODEL As given in the Purusha Suktham



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THE CHALDEAN DOCTRINE. The Gnostic Model



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The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה נספורה** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1-3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

PURUSHA SUKTHAM – Prof.M.M.Ninan

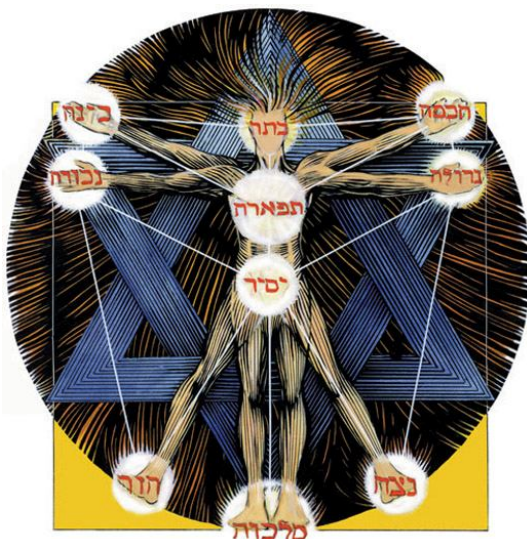


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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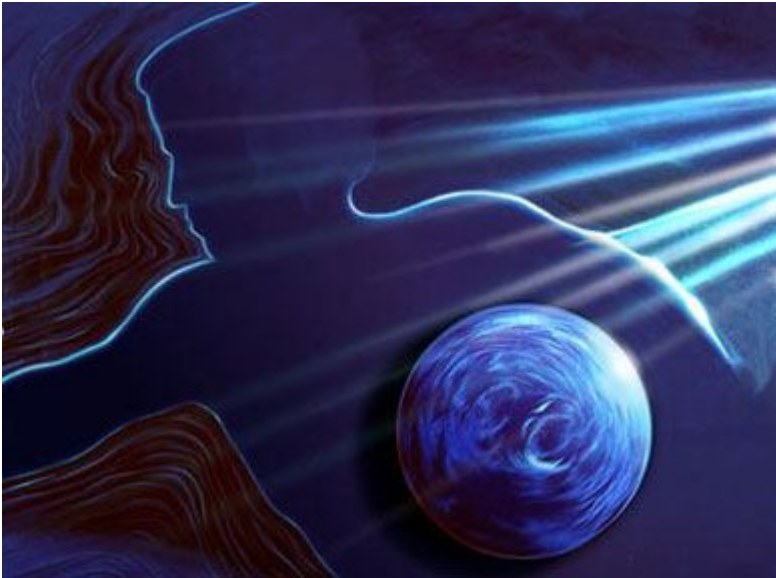
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranyagarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

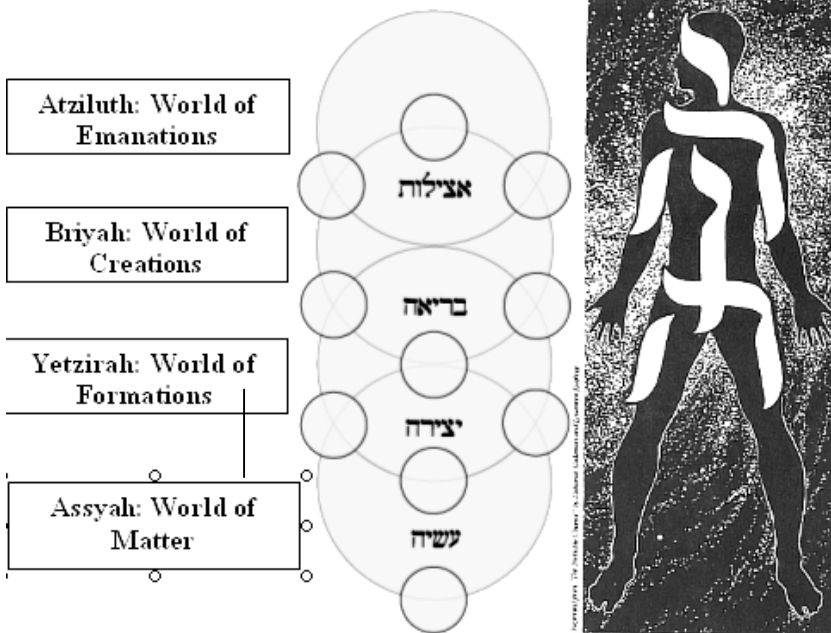
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanaAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoc aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṃ jānā pratochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṃ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ | 3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.) 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṃ devāḥ anv ajāyanta bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṃrabdhāḥ atishṭhata | atra vo nṛityatām iva tivo renur apāyata* | 7. *Yad devāḥ*³³ *yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-bharttana* | 8. *Aśṭau putrāso Aditer ye jātās tanvaḥ pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Aditer upa prait pūrvyaṃ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means
devA RshayaS ca = did the gods and the seers
ye = who where,
ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitaḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īśvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihisasas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



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Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



PURUSHA SUKTHAM – Prof.M.M.Ninan

**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

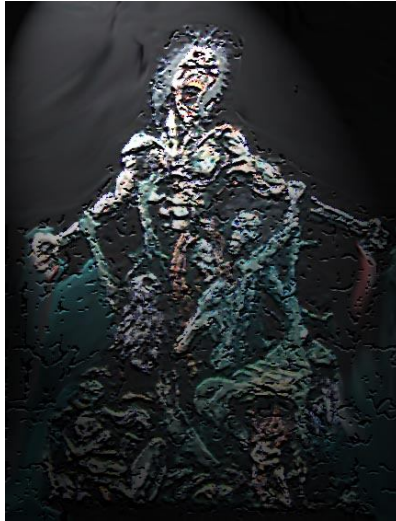
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

PURUSHA SUKTHAM – Prof.M.M.Ninan

Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

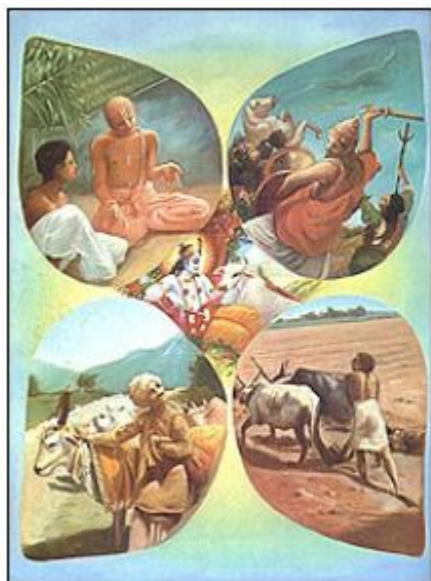
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



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Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



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Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



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Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreescha te lakshmeescha patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreescha = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

PURUSHA SUKTHAM – Prof.M.M.Ninan

Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

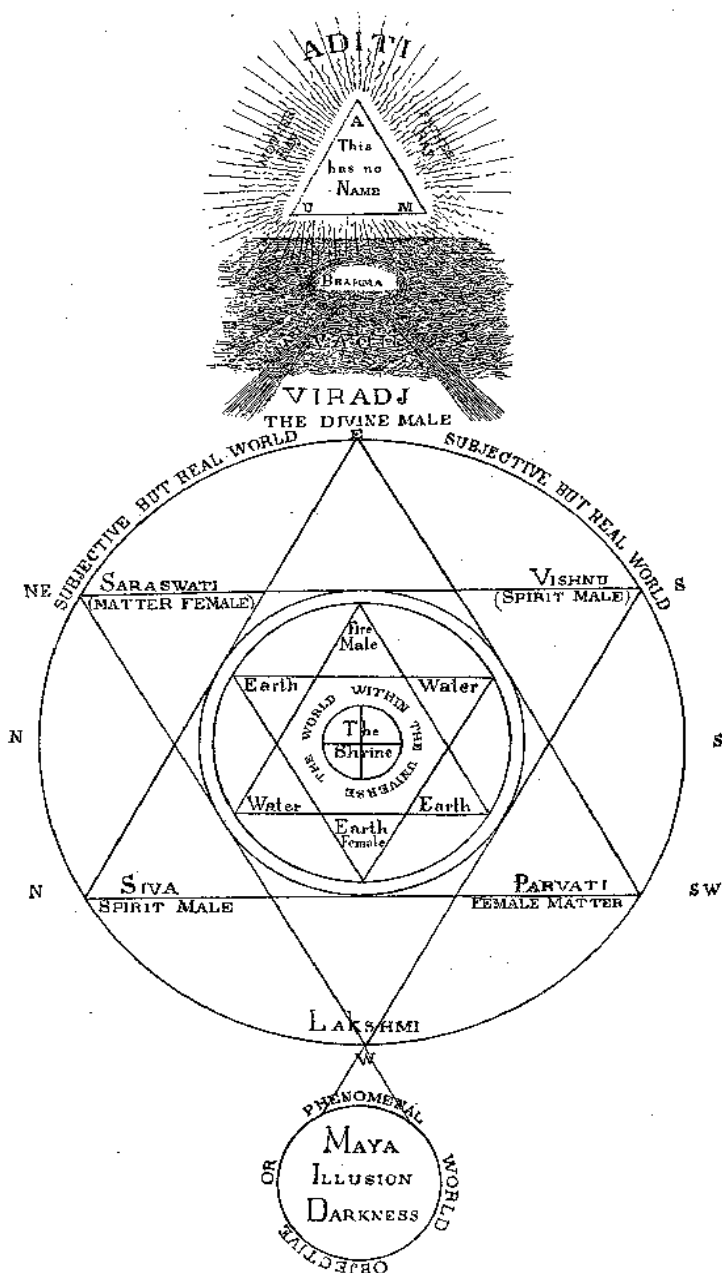
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

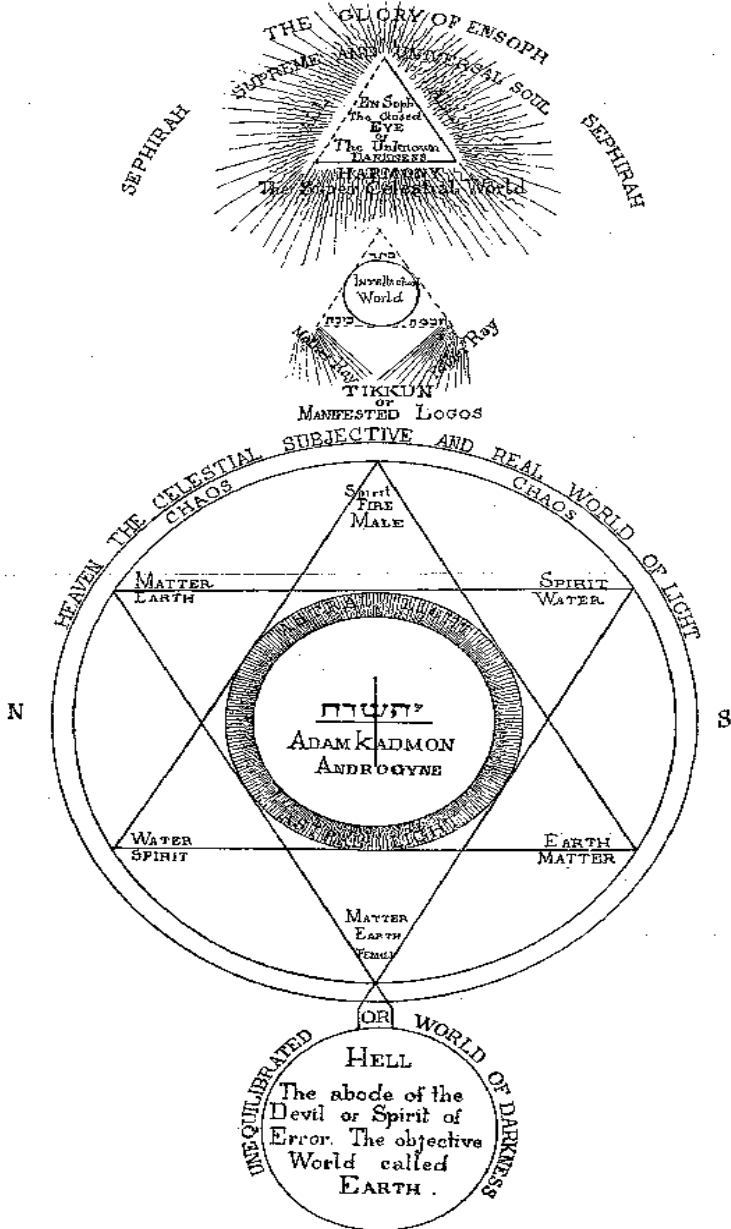
PURUSHA SUKTHAM – Prof.M.M.Ninan

THE HINDU MODEL As given in the Purusha Suktham



PURUSHA SUKTHAM – Prof.M.M.Ninan

THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה-נסתרת** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1-3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

PURUSHA SUKTHAM – Prof.M.M.Ninan

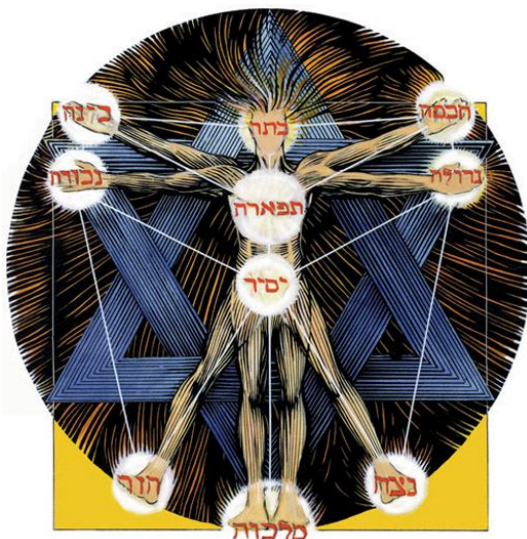


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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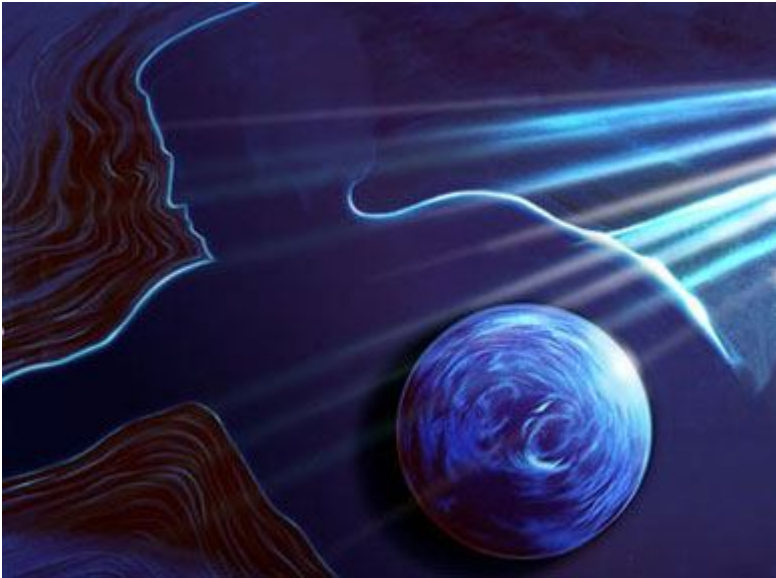
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranyagarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

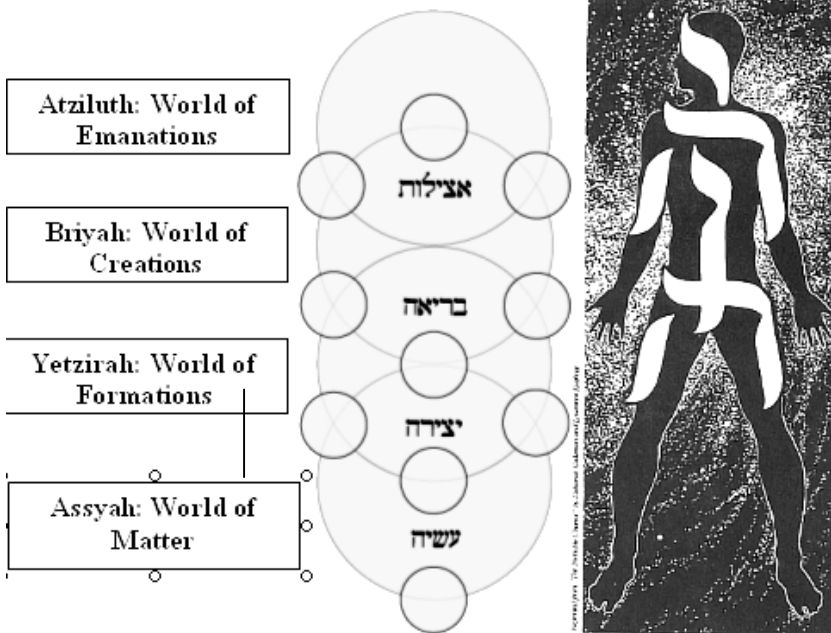
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanaAnaSana abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṃ jānā pratochāma vipanyayā |
uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā
saṃ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ |
3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta
tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta |
Adīter Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.)
5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṃ devāḥ anv ajāyanta
bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṃrabdhāḥ
atishṭhata | atra vo nṛityatām iva tīvro renur apāyata* | 7. *Yad devāḥ*³³
*yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-
bharttana* | 8. *Aśṭau putrāso Adīter ye jātās tanvaḥ pari | devān upa
prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Adīter
upa prait pūrvyaṃ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam
ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitāḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



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Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



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**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

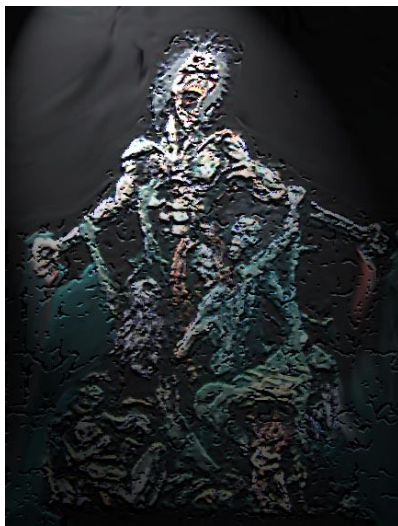
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

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Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

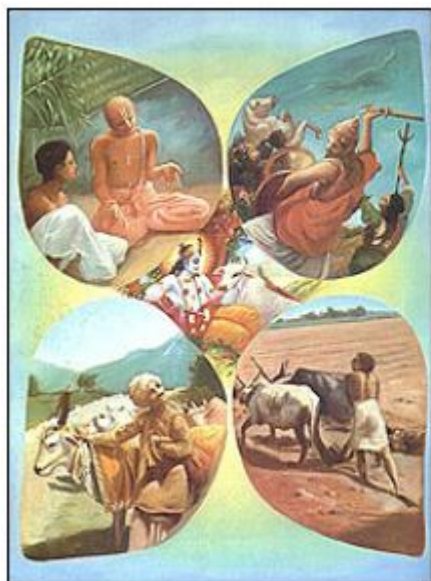
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



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Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

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The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

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The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

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Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

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Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

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It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

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Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

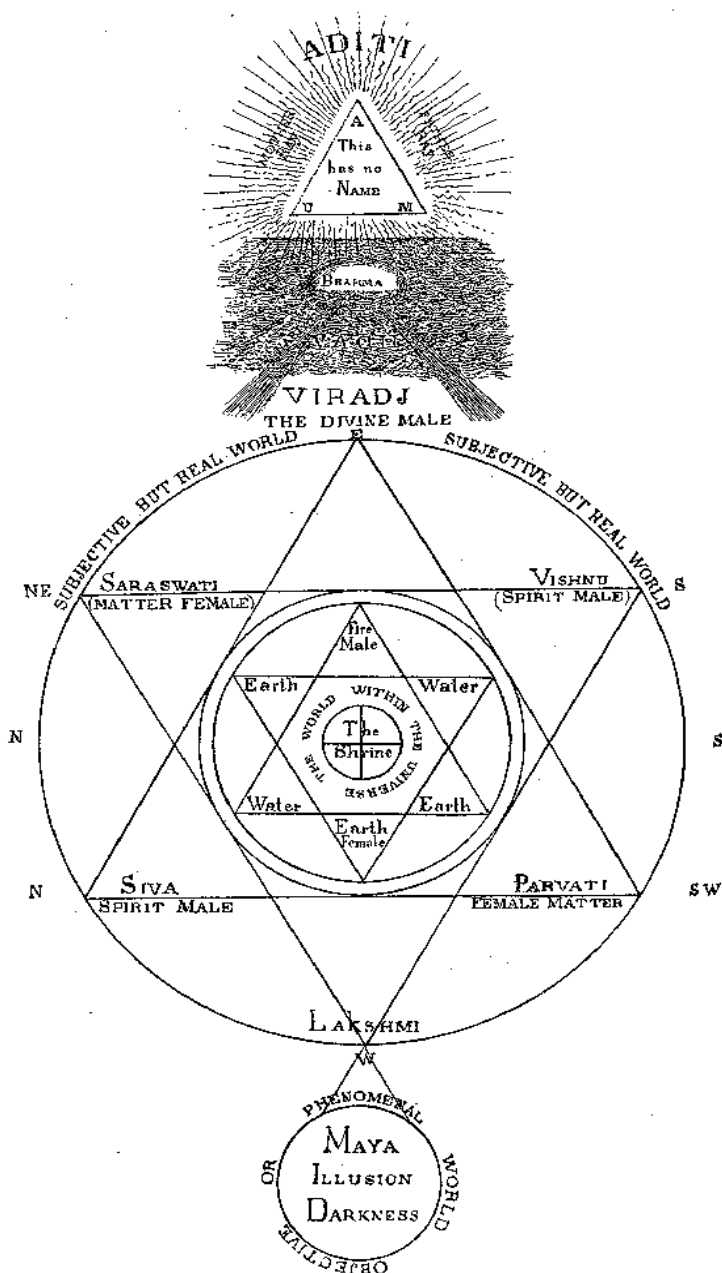
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

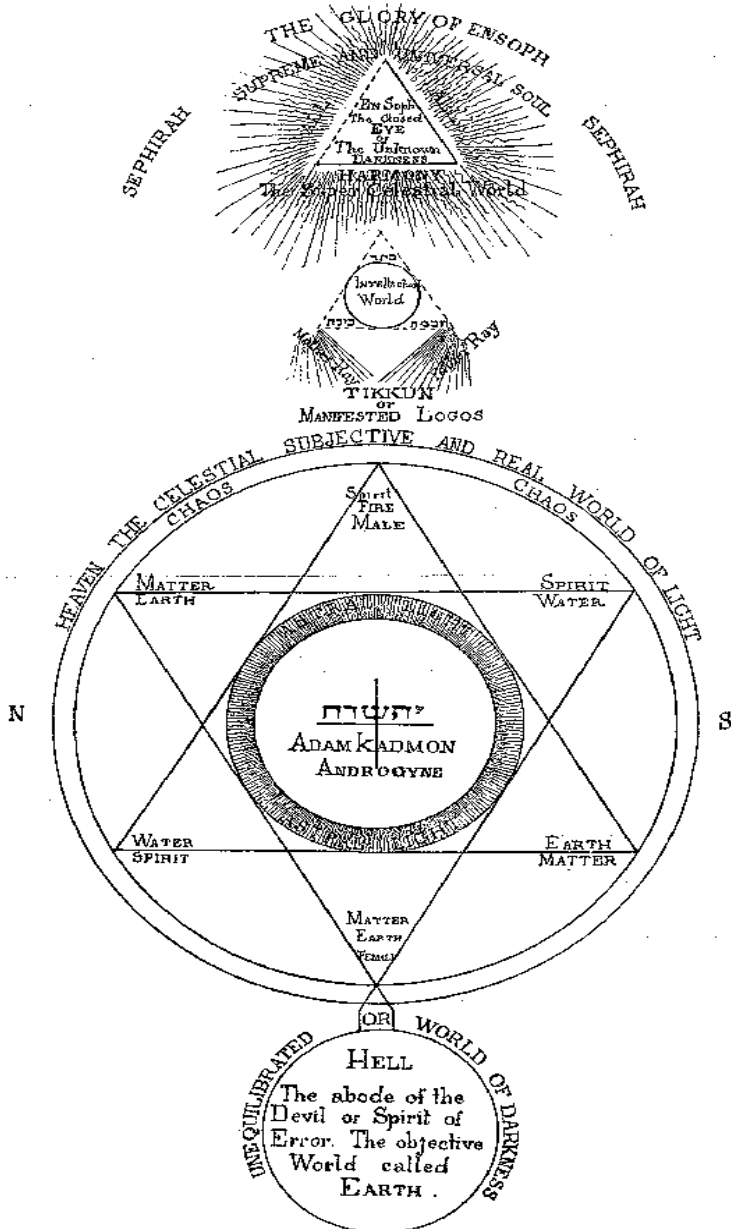
PURUSHA SUKTHAM – Prof.M.M.Ninan

THE HINDU MODEL As given in the Purusha Suktham



PURUSHA SUKTHAM – Prof.M.M.Ninan

THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה נספורה** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

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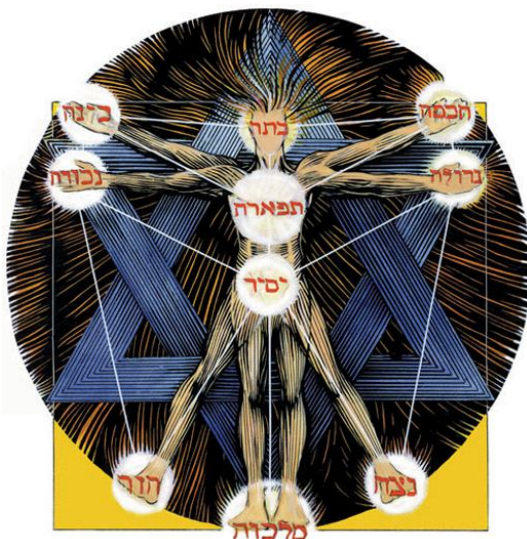


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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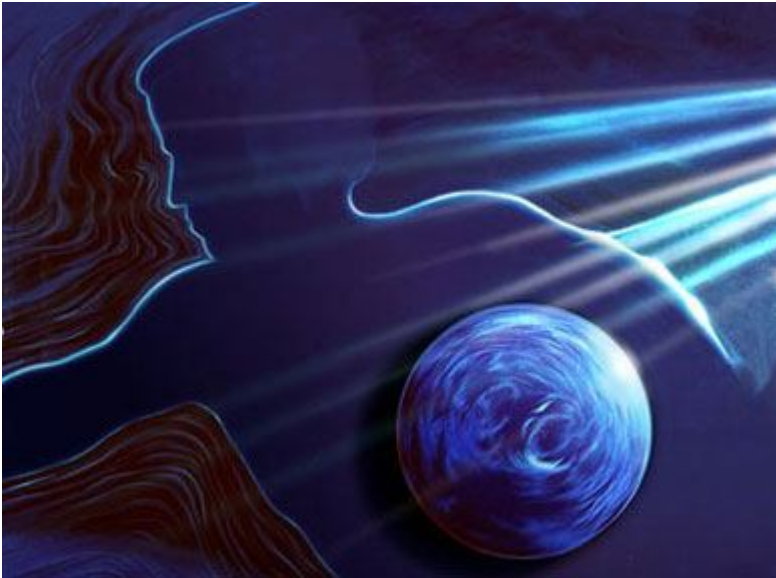
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaean infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

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they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

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created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranygarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

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Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

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unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

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but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

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Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

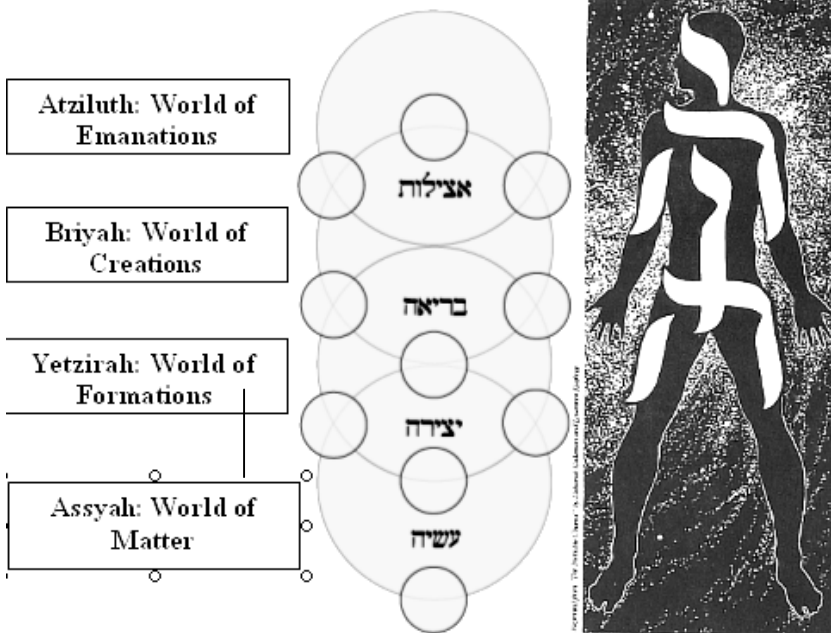
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

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Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṁ jānā pratochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṁ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ | 3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.) 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṁ devāḥ anv ajāyanta bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṁrabdhāḥ atishṭhata | atra vo nṛityatām iva tivo renur apāyata* | 7. *Yad devāḥ*³³ *yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-bharttana* | 8. *Aśṭau putrāso Aditer ye jātās tanvaḥ pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Aditer upa prait pūrvyaṁ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato raśmireṣāmadhaḥ svidāsī.a.a.at |
retodhāśan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitāḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



PURUSHA SUKTHAM – Prof.M.M.Ninan

**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

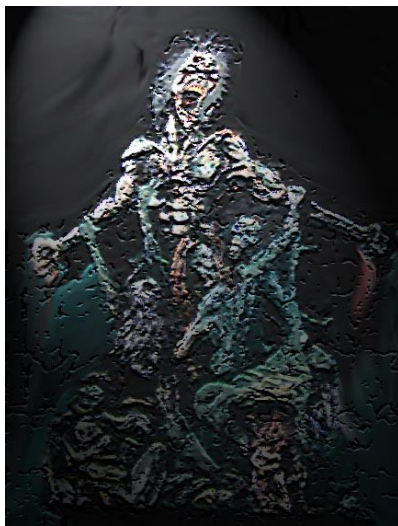
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

PURUSHA SUKTHAM – Prof.M.M.Ninan

Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

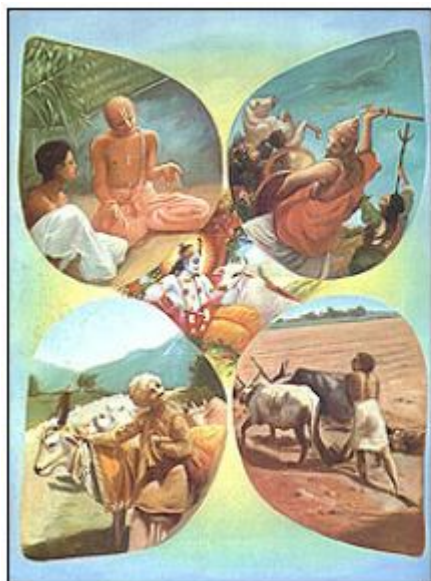
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



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Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedonian concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

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Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

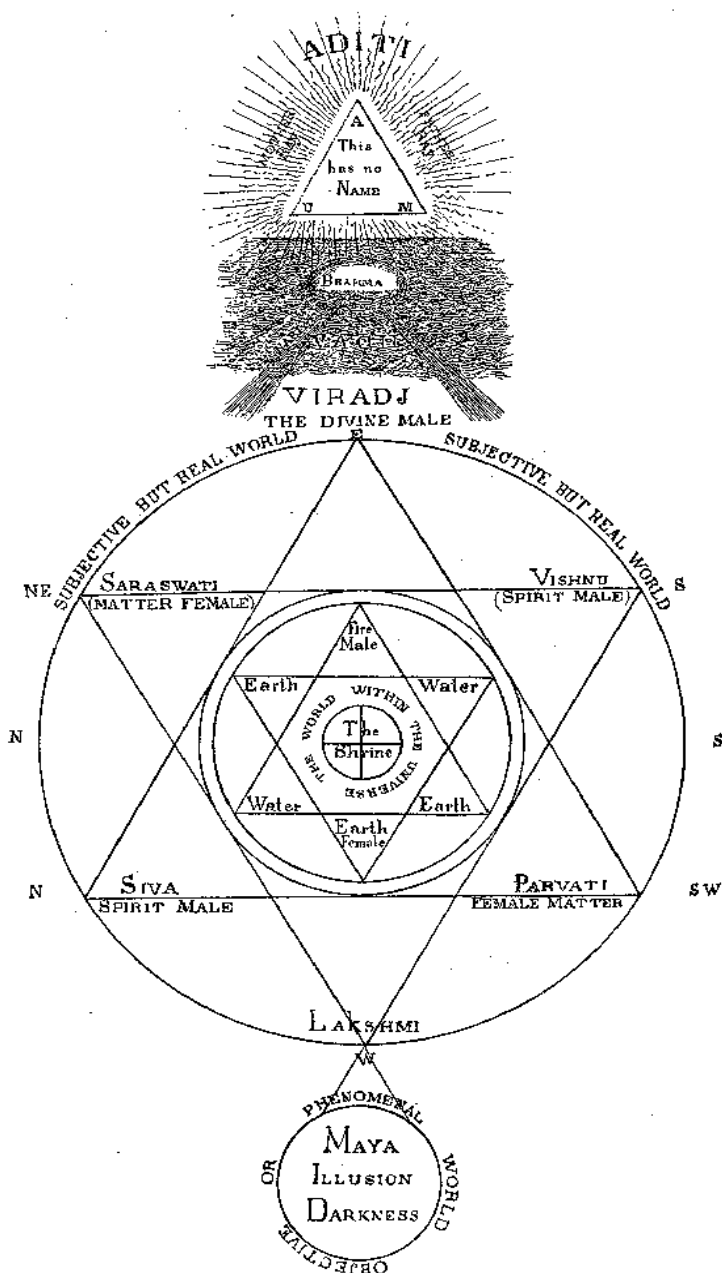
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

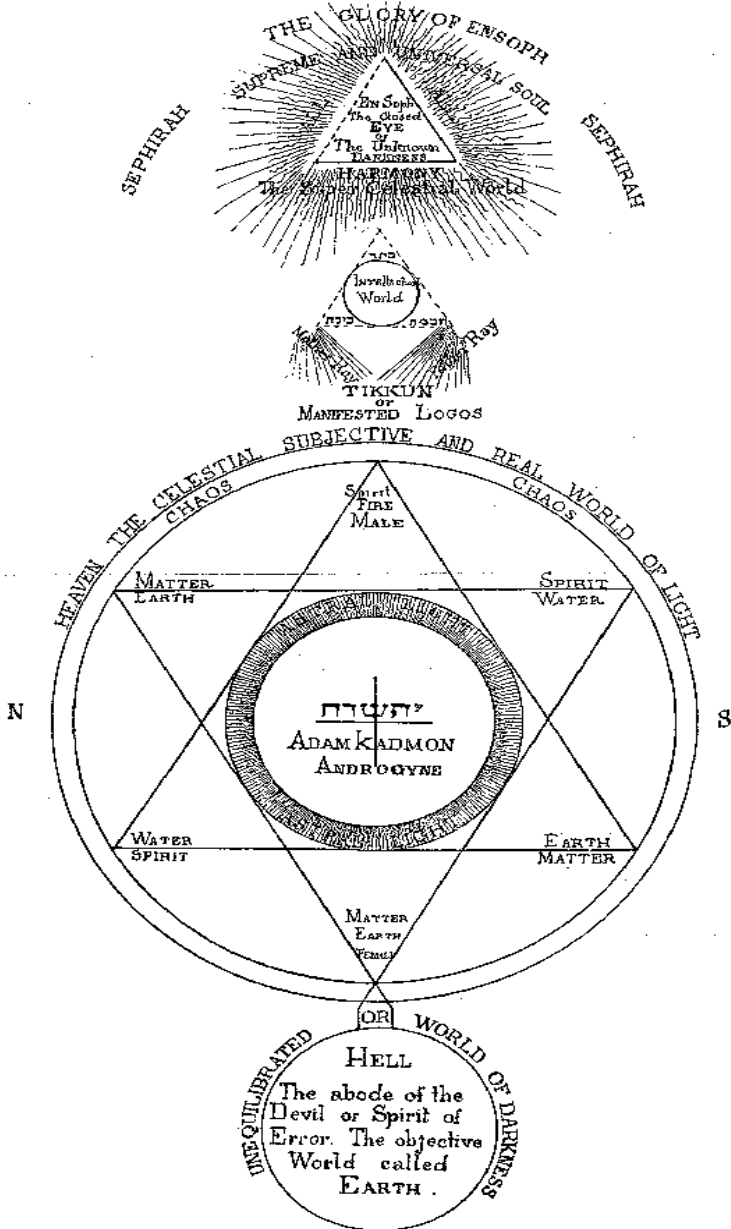
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THE HINDU MODEL As given in the Purusha Suktham



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THE CHALDEAN DOCTRINE. The Gnostic Model



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The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה-נסתרת** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

PURUSHA SUKTHAM – Prof.M.M.Ninan

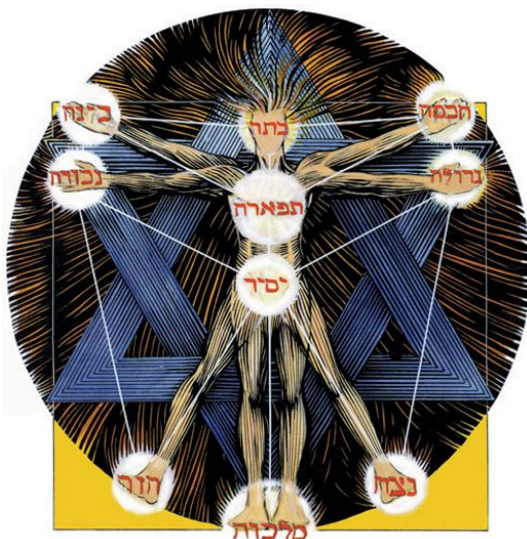


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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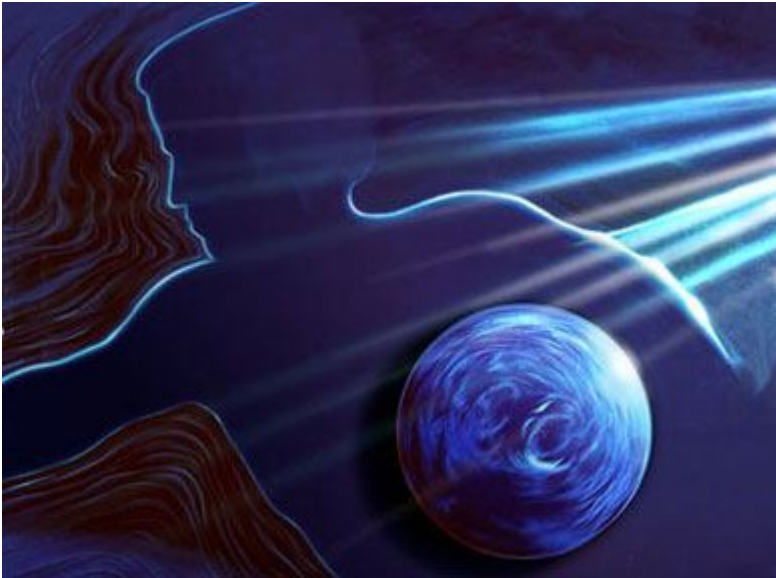
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranyagarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

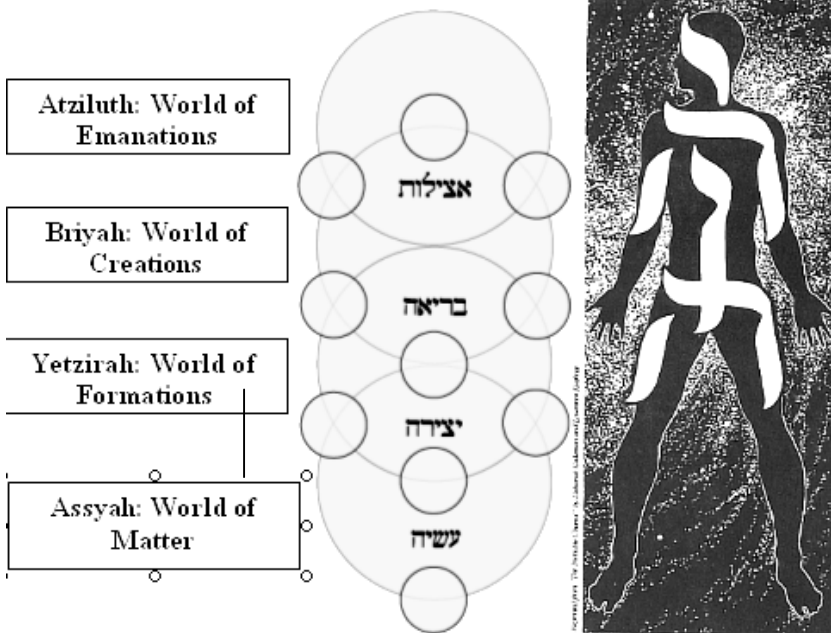
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṁ jānā pratochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṁ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ | 3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.) 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṁ devāḥ anv ajāyanta bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṁrabdhāḥ atishṭhata | atra vo nṛityatām iva tivo renur apāyata* | 7. *Yad devāḥ*³³ *yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-bharttana* | 8. *Aśṭau putrāso Aditer ye jātās tanvaḥ pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Aditer upa prait pūrvyaṁ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsitpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitāḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īśvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



PURUSHA SUKTHAM – Prof.M.M.Ninan

**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

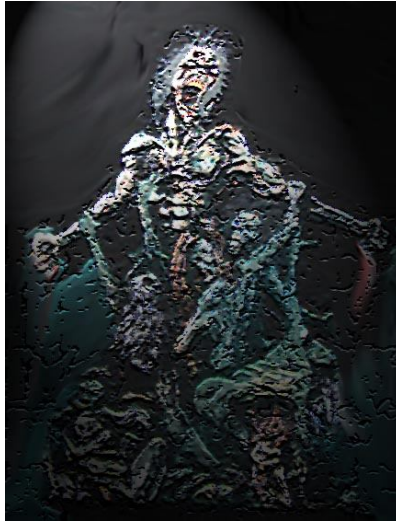
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

PURUSHA SUKTHAM – Prof.M.M.Ninan

Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

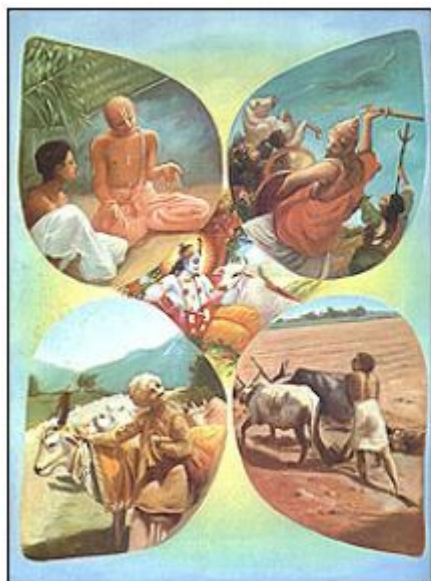
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



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Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



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Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



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Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
pariJAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

PURUSHA SUKTHAM – Prof.M.M.Ninan

Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

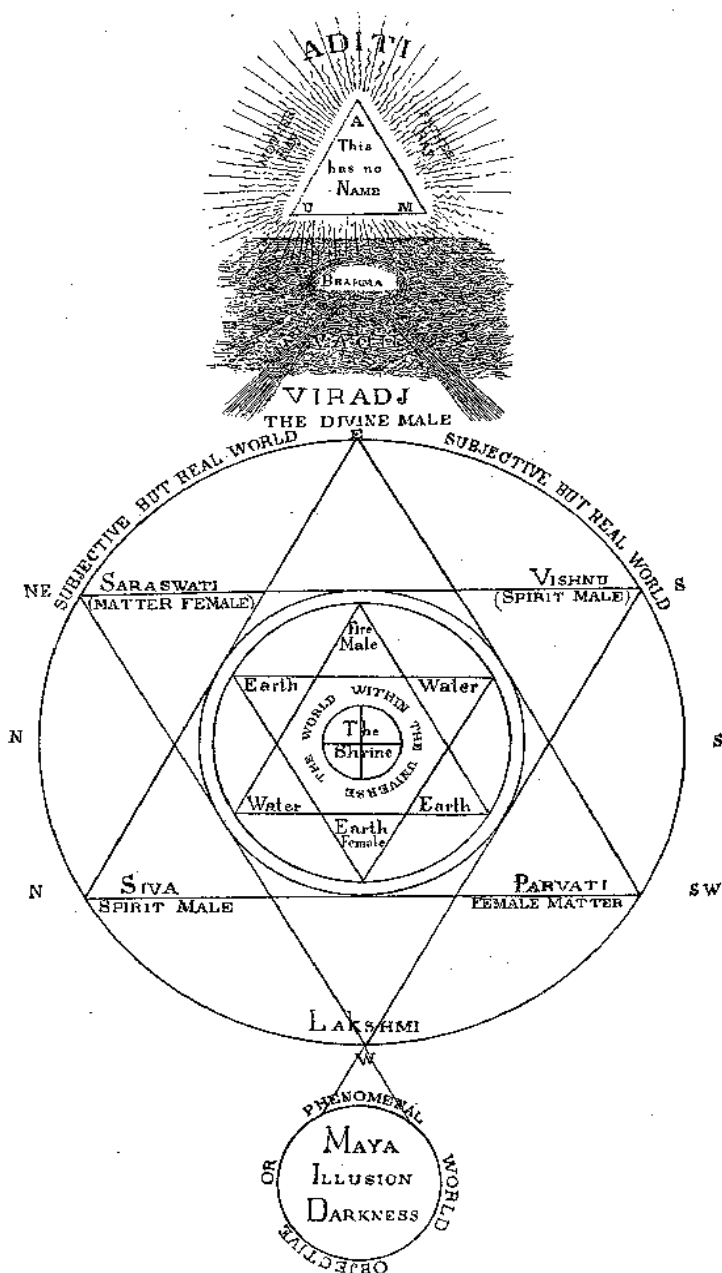
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

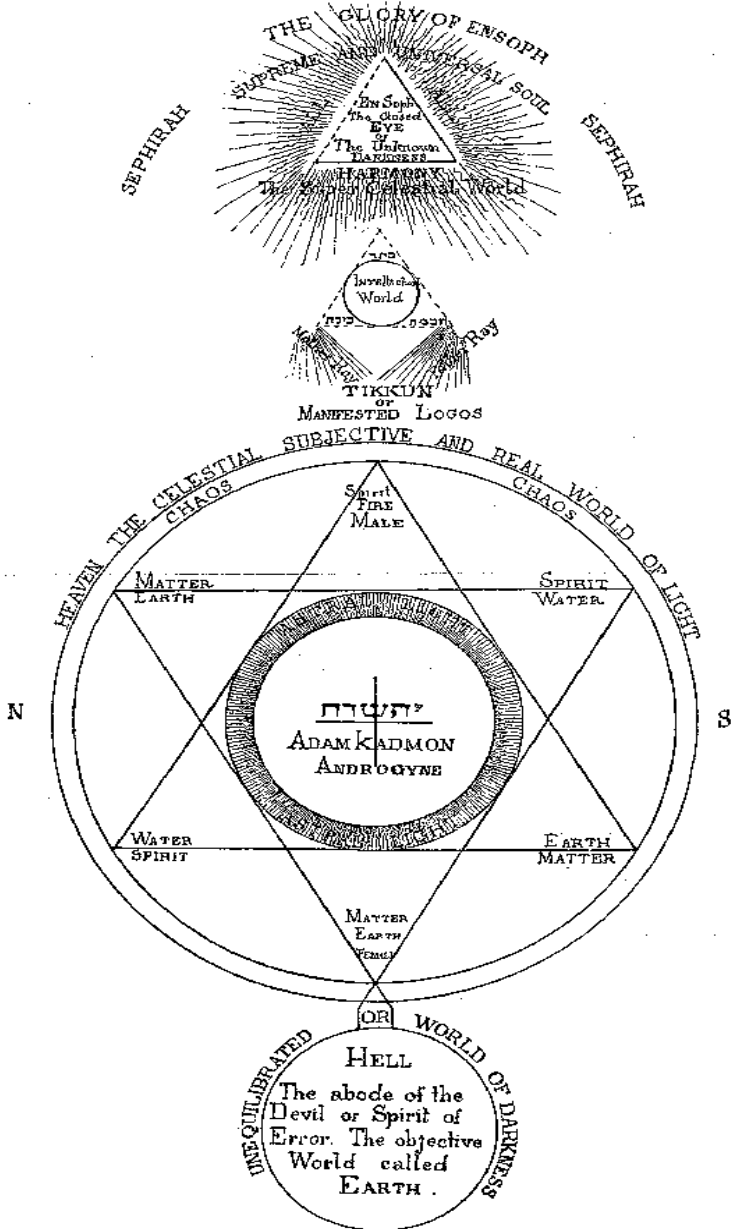
PURUSHA SUKTHAM – Prof.M.M.Ninan

THE HINDU MODEL As given in the Purusha Suktham



PURUSHA SUKTHAM – Prof.M.M.Ninan

THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה נספורה** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत् रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

PURUSHA SUKTHAM – Prof.M.M.Ninan

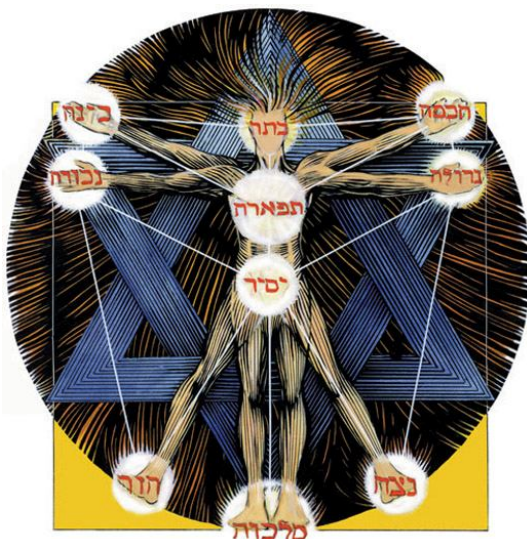


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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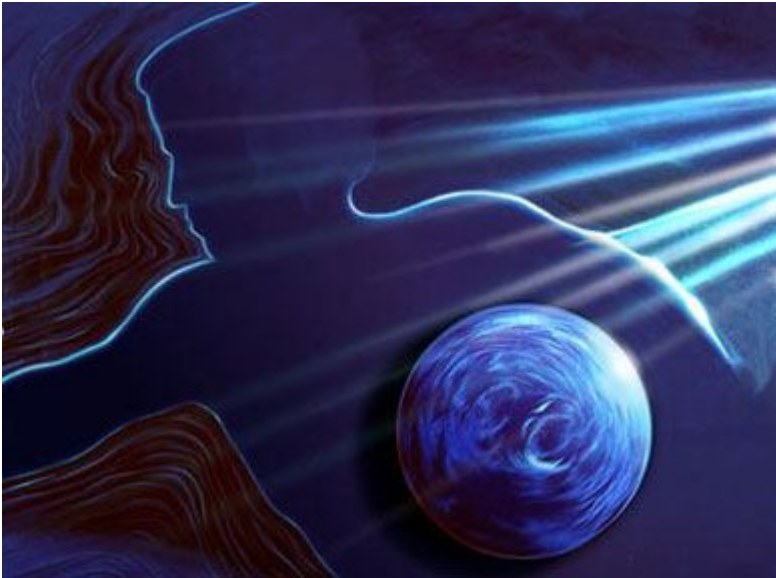
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranygarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

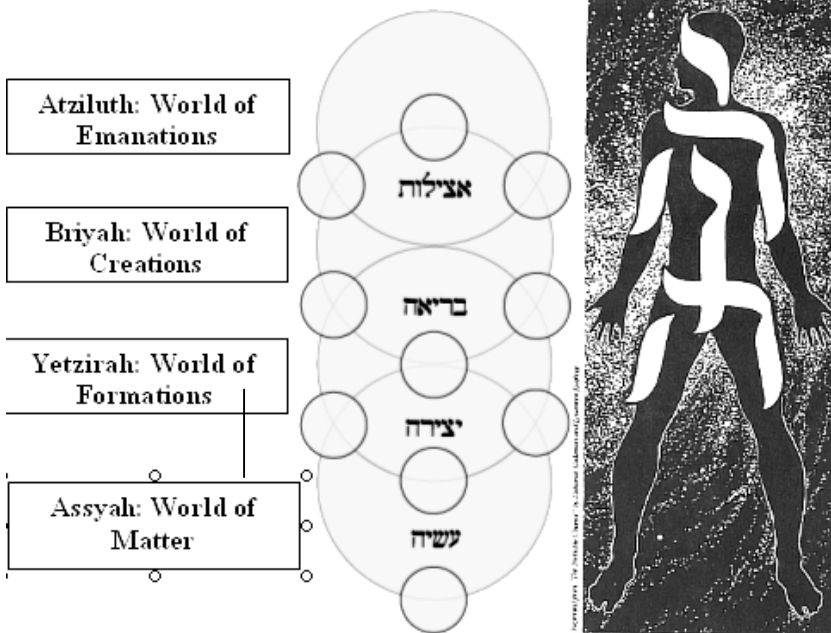
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanaAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṃ jānā pratochāma vipanyayā |
uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā
saṃ karmāraḥ*³⁰ *ivādhamat | devānam pūrvye yuge asataḥ sad ajāyata*³¹ |
3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta
tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta |
Adīter Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.)
5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṃ devāḥ anv ajāyanta
bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṃrabdhāḥ
atishṭhata | atra vo nṛityatām iva tīvro renur apāyata* | 7. *Yad devāḥ*³³
*yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-
bharttana* | 8. *Aśṭau putrāso Adīter ye jātās tanvas pari | devān upa
prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Adīter
upa prait pūrvyaṃ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam
ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,.6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān rīte | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitāḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | richo yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īśvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rīf, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



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Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



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**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

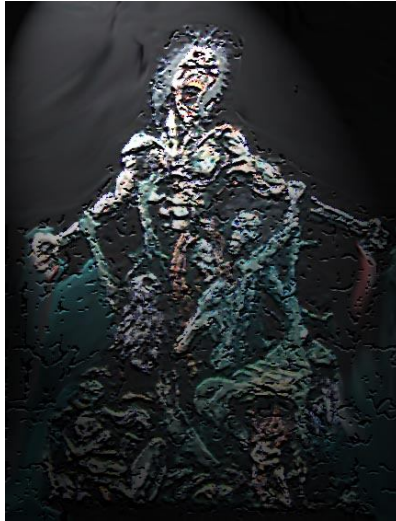
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

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Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

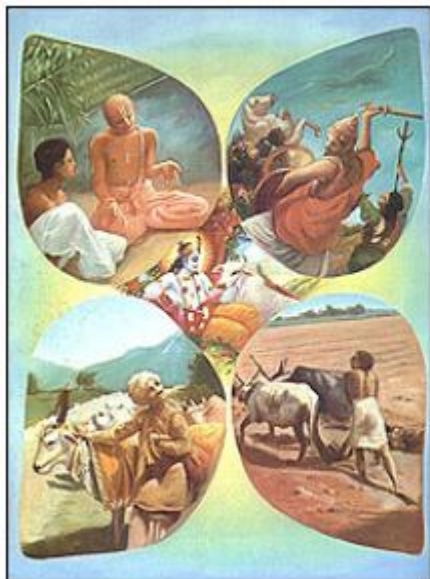
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



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Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

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The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

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The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANa ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

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Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

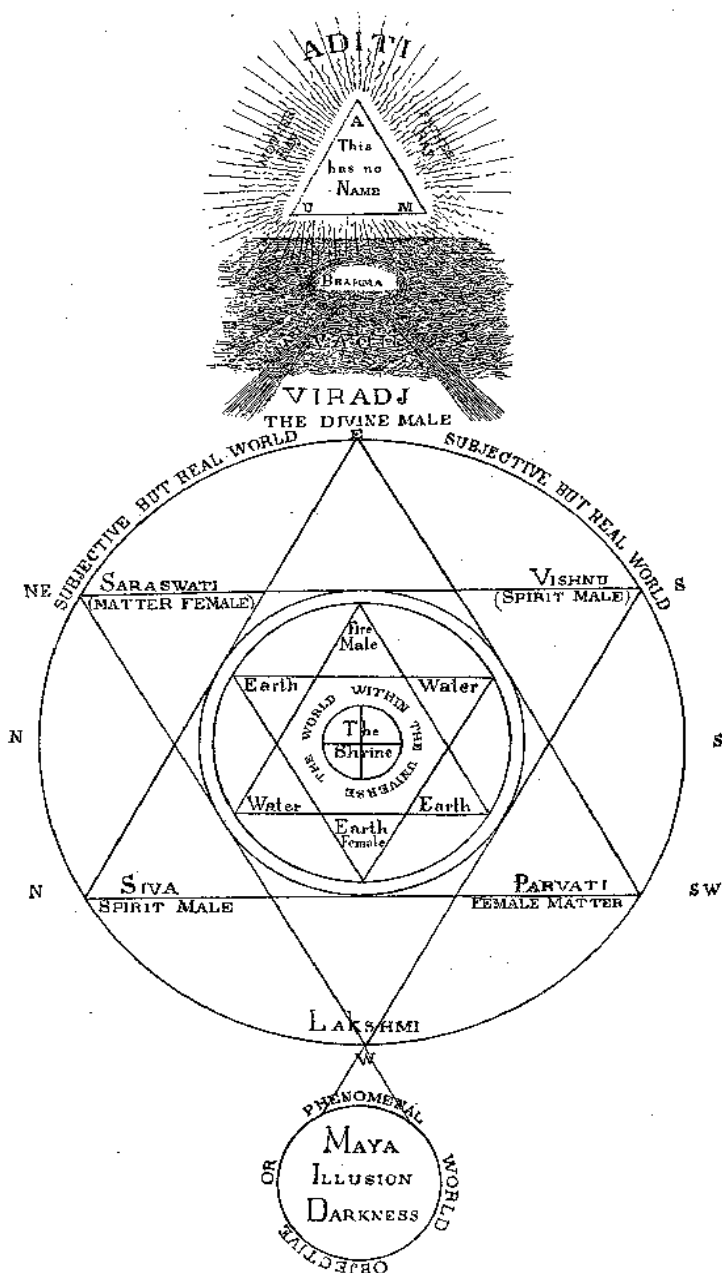
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

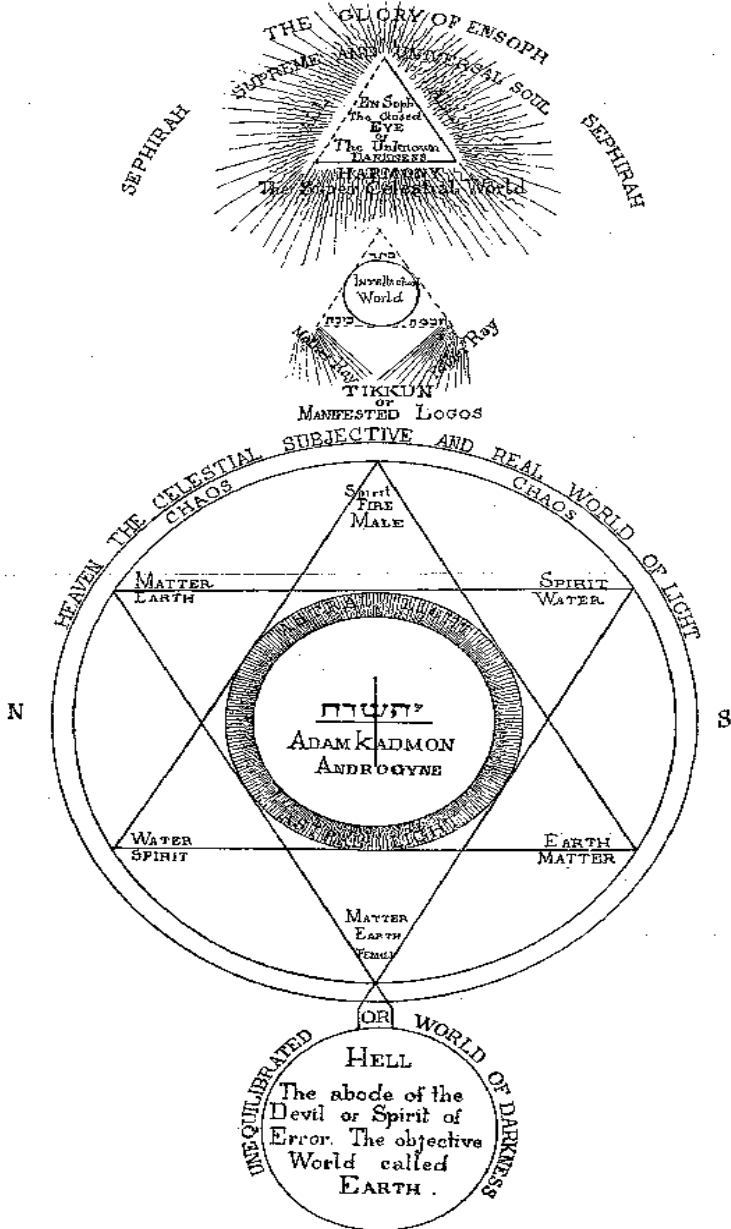
PURUSHA SUKTHAM – Prof.M.M.Ninan

THE HINDU MODEL As given in the Purusha Suktham



PURUSHA SUKTHAM – Prof.M.M.Ninan

THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה נספורה** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बहिषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

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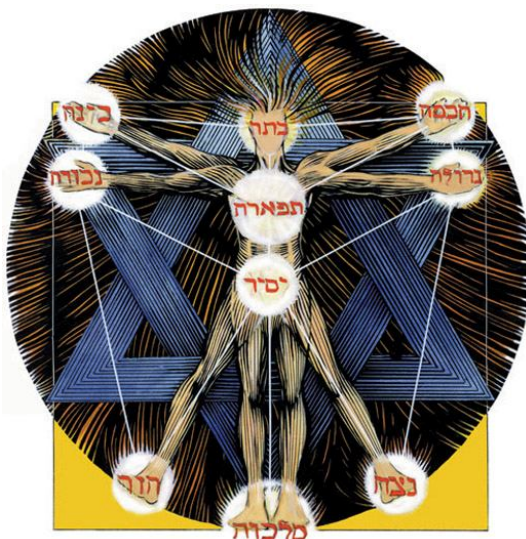


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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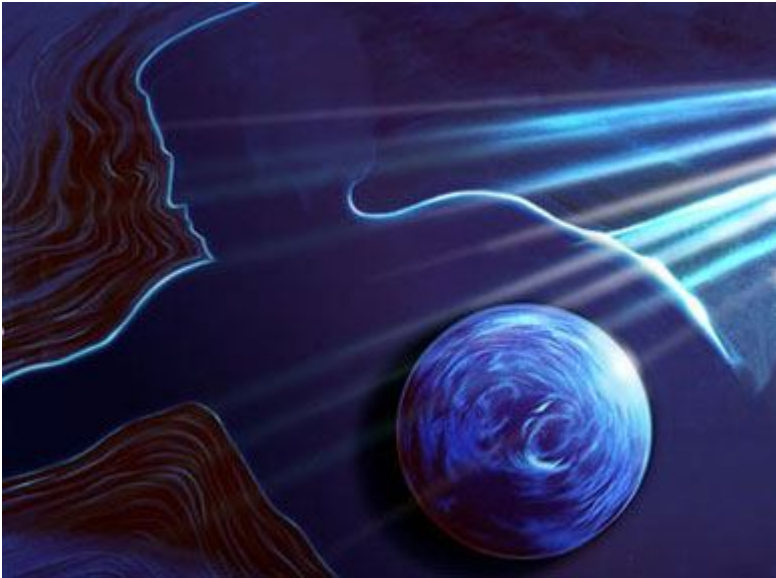
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaean infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God - the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHWH as given to Moses in the Hebrew Bible. In this shape,

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they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

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created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranyagarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

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Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

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Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

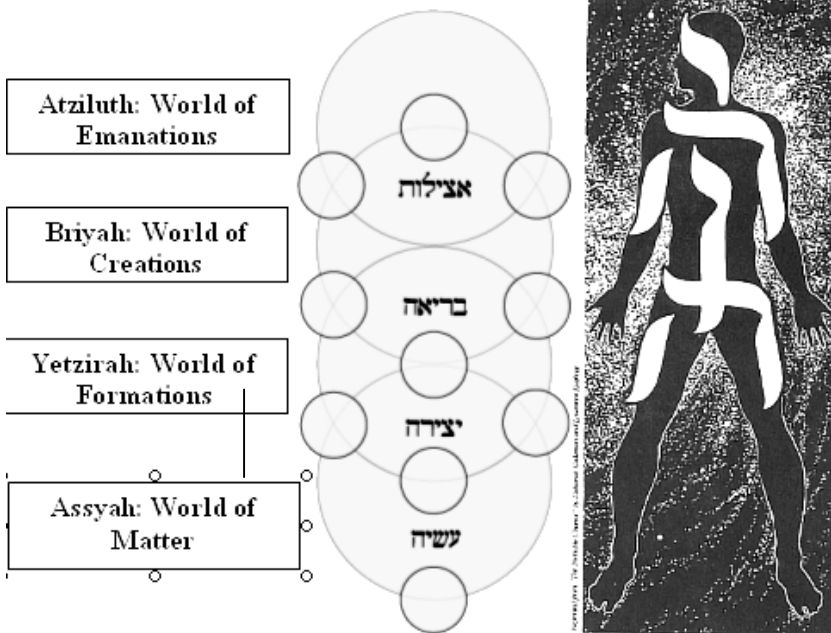
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

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Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoc aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṃ jānā pratochāma vipanyayā |
uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā
saṃ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ |
3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta
tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta |
Adīter Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.)
5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṃ devāḥ anv ajāyanta
bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṃrabdhāḥ
atishṭhata | atra vo nṛityatām iva tīvro renur apāyata* | 7. *Yad devāḥ*³³
*yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-
bharttana* | 8. *Aśṭau putrāso Adīter ye jātās tanvaḥ pari | devān upa
prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Adīter
upa prait pūrvyaṃ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam
ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitaḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaścittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



PURUSHA SUKTHAM – Prof.M.M.Ninan

**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

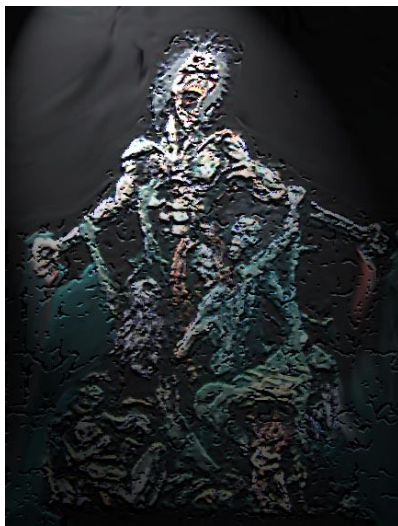
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

PURUSHA SUKTHAM – Prof.M.M.Ninan

Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

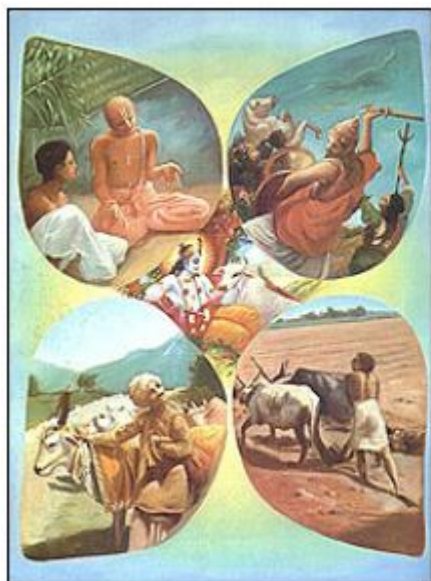
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our representable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmaya = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

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Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

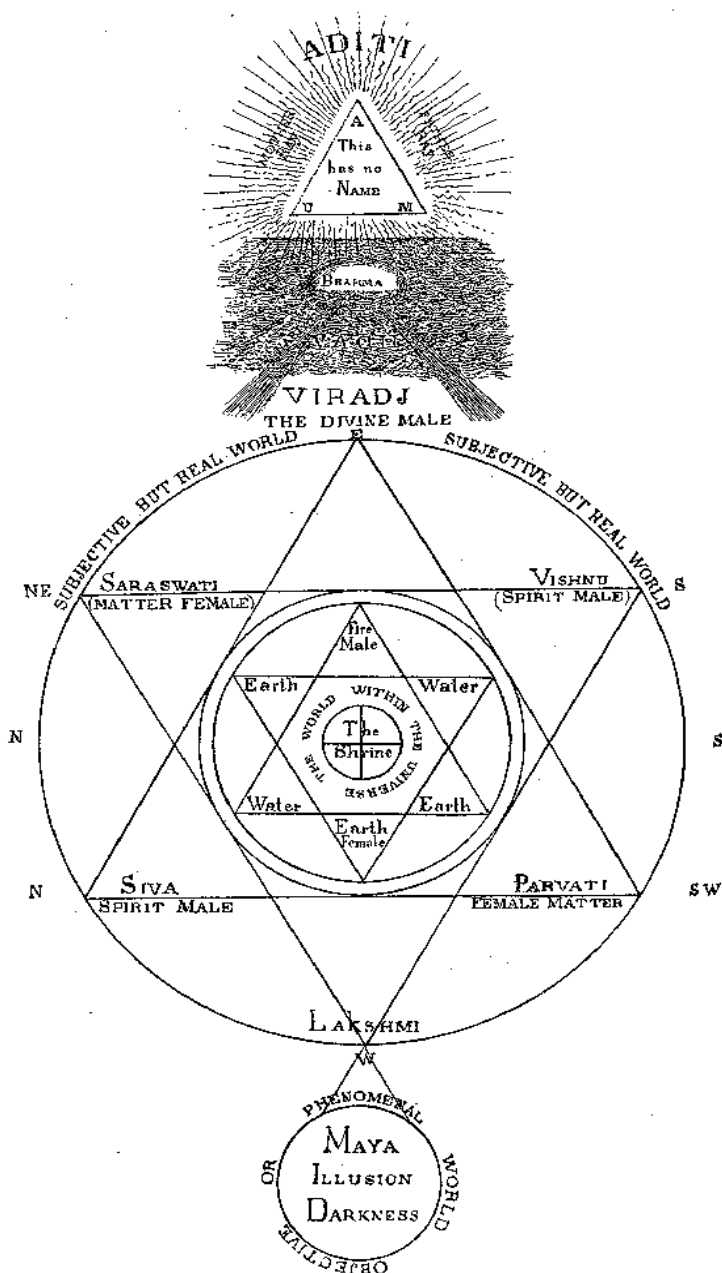
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

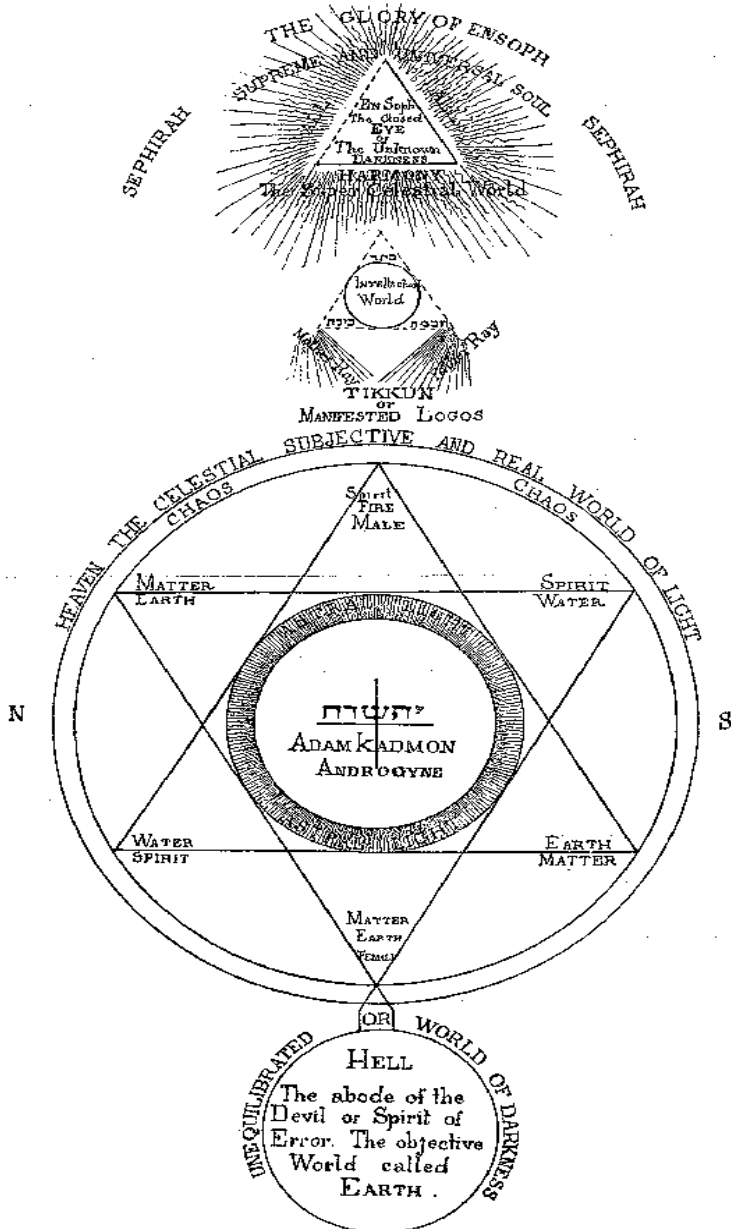
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THE HINDU MODEL As given in the Purusha Suktham



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THE CHALDEAN DOCTRINE. The Gnostic Model



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The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה נספורה** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत् रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

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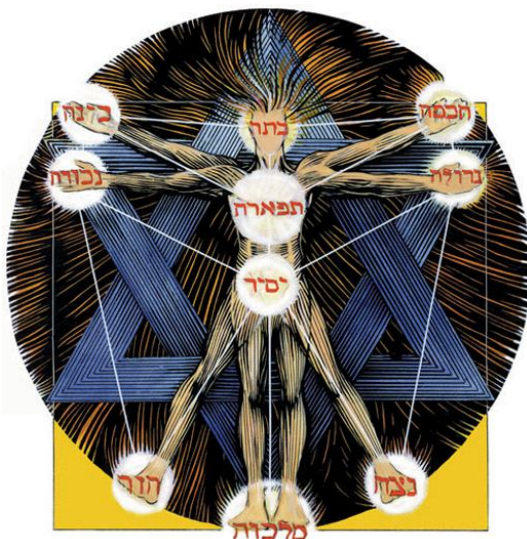


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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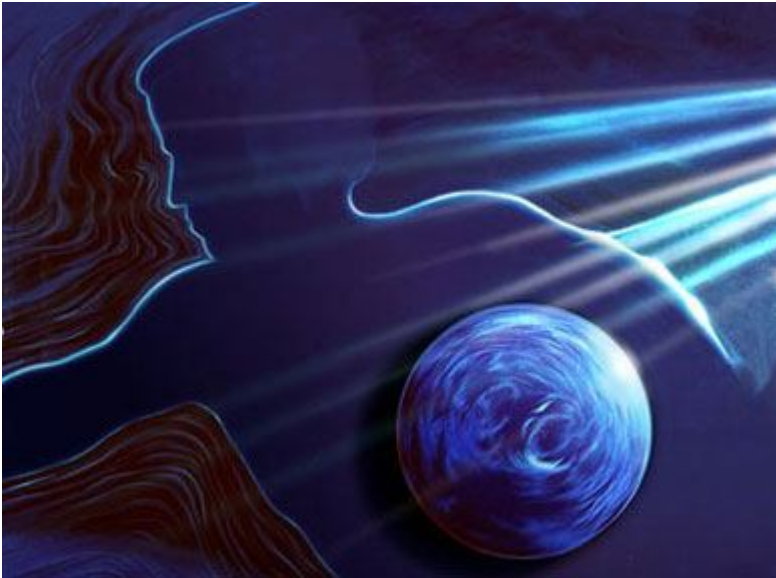
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranyagarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

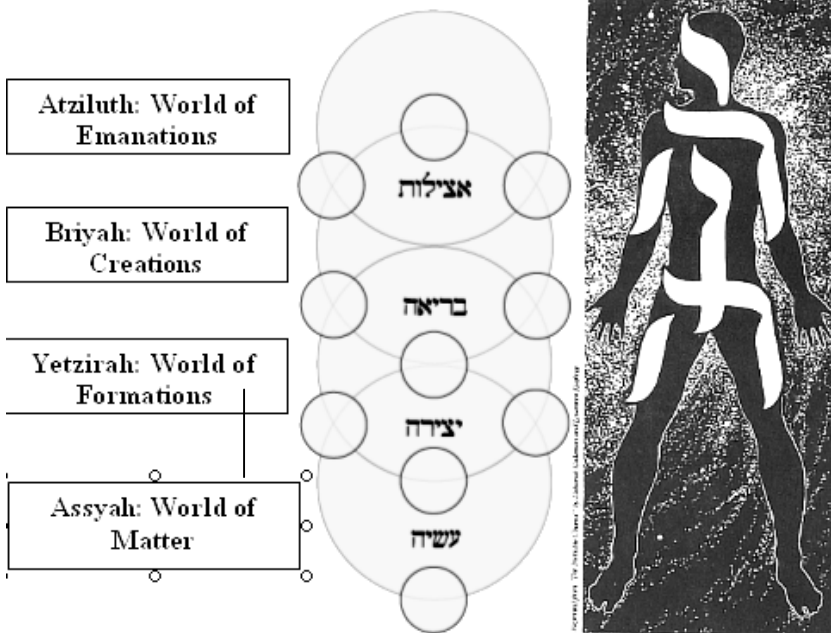
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanAnaSane abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoic aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṁ nu vyaṁ jānā pratochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṁ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ | 3. *Devānāṁ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.) 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṁ devāḥ anv ajāyanta bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṁrabdhāḥ atishṭhata | atra vo nṛityatām iva tivo renur apāyata* | 7. *Yad devāḥ*³³ *yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-bharttana* | 8. *Aśṭau putrāso Aditer ye jātās tanvaḥ pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Aditer upa prait pūrvyaṁ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsītpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato raśmireṣāmadhaḥ svidāsī.a.a.at |
retodhāsan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means

devA RshayaS ca = did the gods and the seers

ye = who where,

ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitāḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



PURUSHA SUKTHAM – Prof.M.M.Ninan

**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

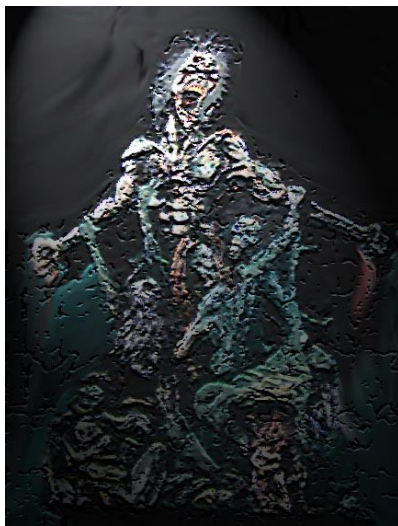
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

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Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

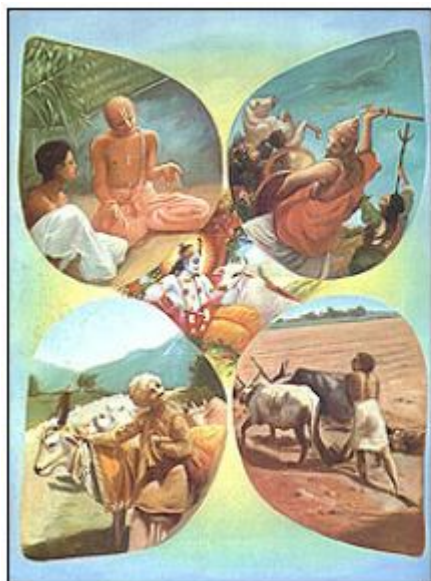
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



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Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

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Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedoninan concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

Vol. 2

(Theosophical University Press Online Edition)

:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think, will, and plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

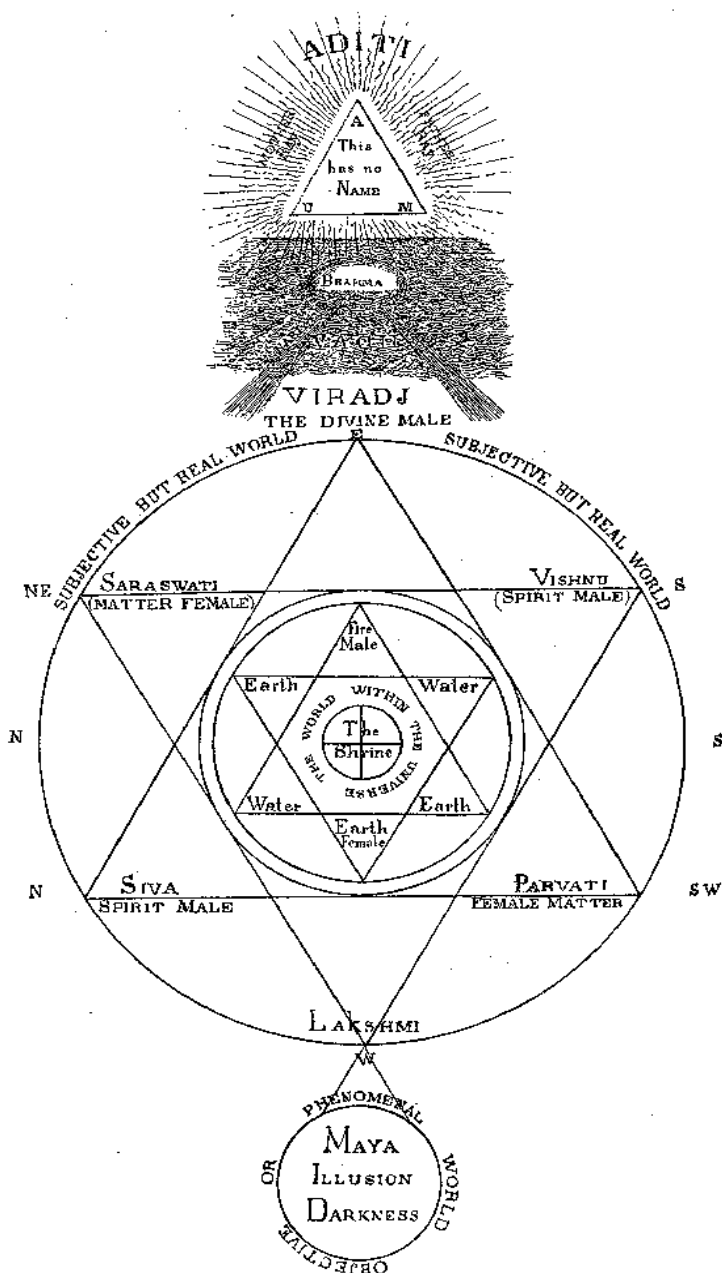
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

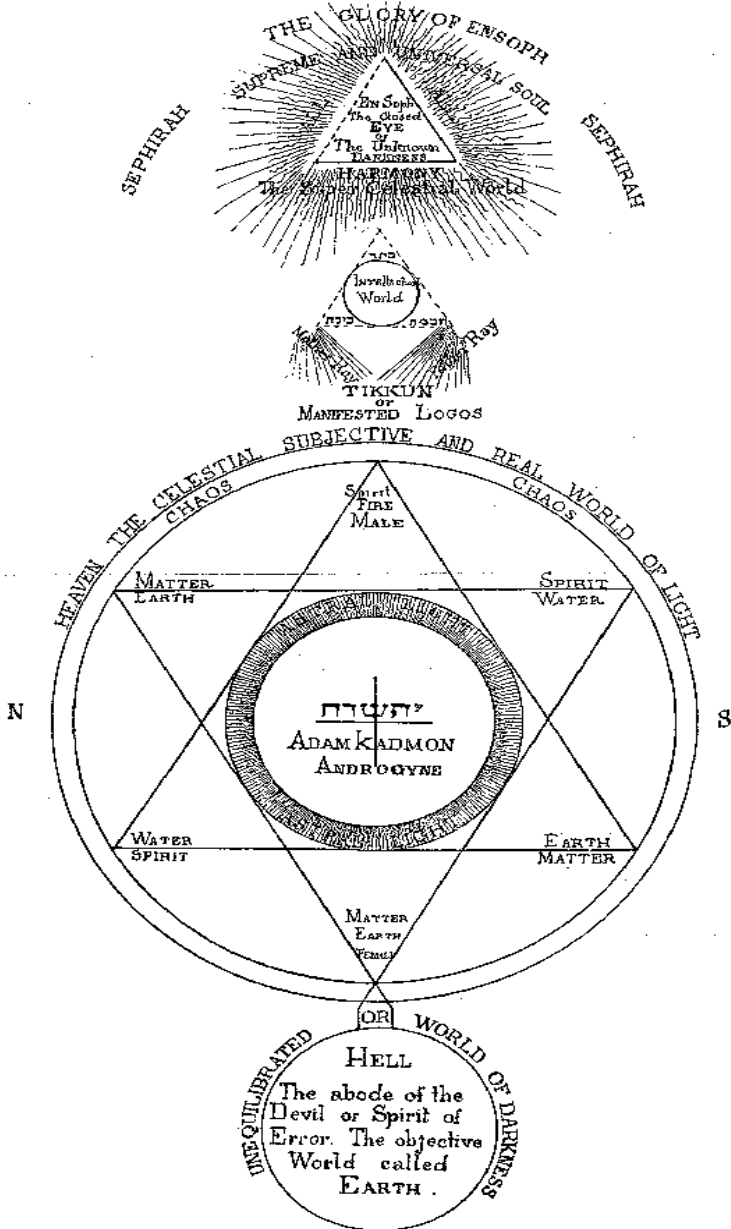
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THE HINDU MODEL As given in the Purusha Suktham



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THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, Binah, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה נספורה** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha Suktham

The fullness of Him



with commentary
by

Prof. M. M. Ninan

। श्री पुरुषसूक्तम् ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात ।
सभूमिं विश्वतो वर्त्वात्यतिष्ठद दशाङ्गुलम् ॥
पुरुष एवेदं सर्वं यद भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमातो जयायांश्च पूरुषः ।
पादो.अस्यविश्वा भूतानि तरिपादस्यामृतं दिवि ॥
तरिपादूर्ध्व उदैत पुरुषः पादो.अस्येहाभवत् पुनः ।
ततो विष्वं वयक्रामत् साशनानशने अभि ॥
तस्माद् विराळ अजायत् विराजो अधि पूरुषः ।
स जातोत्यरिच्यत् पश्चाद् भूमिमथो पुरः ॥
यत् पुरुषेण हविषा देवा यजमतन्वत् ।
वसन्तोस्यासीदाज्यं गरीष्म इध्मः शरद् धविः ॥
तं यजं बह्विषि परौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या रषयश्च ये ॥
तस्माद् यज्ञात् सर्वहुतः सम्भूतं पर्षदाज्यम् ।
पशून्तांश्चक्रे वायव्यानारण्यान् गराम्याश्च ये ॥
तस्माद् यज्ञात् सर्वहुत् रचः सामानि जज्ञिरे ।
छन्दांसिजज्ञिरे तस्माद् यजुस्तस्मादजायत् ॥
तस्मादथा अजायन्त ये के चोभयादतः ।
गावो हजज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥
यत् पुरुषं वयदधुः कतिधा वयकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥
बराह्मणो.अस्य मुखमासीद् बाहू राजन्यः कर्तः ।
ऊरूतदस्य यद् वैश्यः पदभ्यां शूद्रो अजायत् ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत् ।
मुखादिन्द्रश्चाग्निश्च पराणाद् वायुरजायत् ॥
नाभ्या आसीदन्तरिक्षं शीर्ष्णो दयौः समवर्तत ।
पदभ्यां भूमिर्दिशः शरोत्रात् तथा लोकानकल्पयन् ॥
सप्तास्यासन परिधयस्त्रिः सप्त समिधः कर्ताः ।
देवायद् यजं तन्वाना अबध्नन् पुरुषं पशुम् ॥
यज्ञेन यजमयजन्त देवास्तानि धर्माणि परथमान्यासन ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वं साध्याःसन्ति देवाः ॥

PURUSHA SUKTHAM – Prof.M.M.Ninan

Sri Purusha Suktam

Translation with Commentary

by

Prof.M.M.Ninan

Introduction

The Purusha Suktham occurs in the tenth mandala of Rig Veda. The Rig Veda texts are a collection of the work of generations of poets, and priests extending over many centuries. Books II to VII are considered as the work of a single seer and/or tradition (just as the early Jewish prophetic schools), and so are called "family books". The hymns in books I and X are composed by different families or schools. Books II to VII are the oldest. Book X is the most recent and is written as late as the fourth century AD. Earlier portions of Rig Veda were written down in Vedic (Indo–European, Avestan) language only by the second century BC even though it might have been in existence and use in fragments much earlier. But Mandala I and X were written probably only by the fourth century AD. All of these were modified in time by those who retold the hymns or rewritten them with additions, interpolations and embellishments. Thus we should expect redactions and interpolations to help later religious movements or for sheer poetic presentation. They were not considered sacred scriptures until as late as the sixth century AD. They were essentially used in sacrifices and yajnas. The language, style and content of Rig Veda X are totally distinct from the rest of the Rig Vedic hymns which are addressed to forces of nature. Thus, in the Rig Veda, there are eight Vasus (Elements), twelve Âdityas (Suns), eleven Rudras (Fierce forms), among other minor gods. Tenth mandala introduces four new gods.

- Manas (Thought), prominent concept, deified in 10.58

PURUSHA SUKTHAM – Prof.M.M.Ninan

- Dakshina (Reward), prominent concept, deified in 10.107
- Jnanam (Knowledge), prominent concept, deified in 10.71
- Purusha ("Cosmic Man" of the Purusha sukta 10.90)

All these four concepts are totally alien to the pre-christian part of the Rig Veda. The concept of Purusha stands apart from the others even among the four.

Vedic religion did not have a concept of a Supreme God who was the creator of the universe and who is immanent and yet transcends his creation. Isam, Isvar, Paramatma, Maheswara, Parameswara, Prabhu, Bhagavan etc. denoting a Supreme Being do not occur in the pre-christian part of Rig Veda.

Purusha Suktham in its original form as it appears in the Rig Veda X does not call Purusha by any other name other than Purusha. All other appellation as to who this Purusha is the imagination and inklings of the later interpreters. If there was another person in the Rig Veda who could be equated with this Purusha, it would have been obviously done assuming it as the work of one single seer. Though the original Purusha suktha mantra occurs in Rig Veda, it also occurs in Vajaneyya Samhitha of Shukla Yajur Veda, Taiteeriya Samhitha of Krishna Yajurveda and also with slight differences in Sama Veda as well as Atharva Veda.

Historically these mantras were in existence in a scattered manner probably written down individually by the purohiths(Priests) who used these mantras in their yajnas (sacrifices). They were collected, divided and edited according to tradition by Veda Vyasa. The name simply means editor of Vedas. Many great sages have given details of how this great Suthra should be used in Fire Sacrifices and many sages have written commentaries on Purusha Suktham.

The currently available text has 24 mantras or stanzas. The first 18 mantras are called by later Hindu interpreters as Prathama anuvAkam (which consists of the sixteen stanzas of Rg Vedic Suktham) and the rest as Uttara anuvAkam - six stanzas - or Vaishnavanuvaka being the interpolation by the Vaishnavites. It is also called Purva (old) Narayana and Uttara (later) Narayana following the meaning of Narayana as Form of Man. These second part is known as 'Vishnu Suktham'. It is in these later interpretations and appendations that later Hindu gods have come to be associated with the Purusha. Nowhere within the original Purusha Suktham is any reference to Vishnu or any other Hindu god. In order to bring in Vishnu, the Uttara Narayana part is added

PURUSHA SUKTHAM – Prof.M.M.Ninan

later to the mantra by the Vaishnavites, where in the twenty fourth verse Purusha is referred to as the spouse of Lakshmi. Here is the verse,

hrishcha te lakshmishcha patnyau
ahoratre parshve
nakshatrani rupam
ashvinau vyattam

The goddesses Hri (modesty) and Sri (Lakshmi, wealth) are your wives. Day and night are your limbs. The stars are your form. The Ashvins are your opened mouth. Even here Vishnu is not directly named. If only we know the Purana Story which were built later in the centuries could we associate the name Vishnu. Otherwise it can just be interpreted as the consort of modesty and wealth. I assume therefore that these were added sometime in the sixth or seventh centuries.

It is certain that the current form of Purusha suktha underwent drastic interpolations and redactions. To identify them is a difficult problem. However a simpler comparative study of the various versions as they appear in the various Vedas, aranyakas and Upanishads will help tremendously.

There is some perceptible difference of order in mantras found in Rg Veda and the Taittiriya Aranyaka.

- **The first 6 mantras** are identical in both Yajur Veda and Rig Veda.
- The 7th and 18th of Yajurvedic mantras are found as the 15th and 16th in Rg Veda.
- The 17th and 18th mantras of Yajurveda are not found in Rg Vedic reading at all.
- The hymns of Purusha Sukta RV X.90 (Anushtubh 1-15, Trishtubh 16) is repeated in the Atharvaveda (19.6), the Samaveda (6.4), the Yajurveda (VS 31.1-16), the Taittiriya Aranyaka (3.12,13).
- The Atharvan Veda Saunakiya tradition has the following order of Rig Veda verses: **1-4-3-2-11-12-13-14-5-6-7-10-9-8-15**
- The Atharvan Veda Paippalad tradition has 14 Rig Veda verses, **excluding 7-8.**
- The Shukla Yajur Veda has this sequence: **1-2-3-4-5-8-9-10-7-11-12-13-14-6-15**
- Taittiriya Aranyaka has this sequence: **1-2-3-4-5-6-15-7-8-9-10-11-12-13-14**

PURUSHA SUKTHAM – Prof.M.M.Ninan

- The Sama Veda Naigeya 33-37 has only the first five in a slightly different sequence: [1-4-2ab3cd-3ab2cd-5]
- The later interpolations and interpretations are reflected in the Bhagavata (2.5.35 to 2.6.1-29) and in the Mahabharata (Moksadharma parva 351 and 352).
- It is commented upon in the Shatapatha Brahmana, the Taittiriya Brahmana, the Shvetashvatara Upanishad and the Mudgala Upanishad.

Thus we can really vouch only for the first five mantras as the original mantras and the others were probably added later. A casual look at the verses 6 -11 onward will immediately make us aware of the difference in the tone and theology. Most commentators had difficulty in explaining them since the yajna described uses the objects derived from the creation before the object itself was created.

Thus for simple logical reason only the first 5 verses can be considered to form part of the original Purusha Suktha. And these have a definite Christian theology which came into the Indian sub-continent by the first century AD with the advent of St.Thomas the disciple of Jesus. Thomas' first converts were Jewish and Jewish mysticism known as Kaballa is reflected in the Purusha Suktha. Kaballah considers the cosmos as a man with four dimensions of existence – Divine, Spiritual, Mental and Material. Early Christians presented Jesus as this cosmic Man who pervaded all cosmos. One of the titles of Jesus was "Son of Man" or in Indian terminology Narayana or Purushotama (Great Man).

The Purusha Suktha therefore contains various layers of historical development.

The first innermost layer was the Thomasian layer following the teachings of St.Thomas during his twenty year ministry in India. This was augmented by the Judao-Christian mysticism of Kaballa. These essentially fall within the first five verses. However following the ministry of Manichaen, whose ministry covered all over India starting from the North to the South, we see another layer, the Gnostic layer, where the gods and seers become the creators of the lower worlds. Later layers come in simply as an attempt to introduce Vishnavism into the Purusha Suktham which must have come very recently after Vaishnavism became popular. It may have been just a few interpolations within the old document also. Most of the apparent difficulties which commentators struggle will disappear as we see this historical reality.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Interpolations makes it difficult to exactly pin point which layer belongs to which period and which portions of a documents are redactions and interpolation. As you go through this commentary you will be able to make your own judgement.

Early Christian Layer : Thomasian Layer of Isai 1- 3 AD

Judeao- Christian Mystic Layer : Kaballa Influence 1-3 AD

Gnostic Layer : Manichaen Influence 3- 7 AD

Later Vaishnavite Layer from Puranas and Itihasas 7 AD ---

Sri Purusha Suktam

(Prathama anuvAkam)

Verse 1

THE COSMIC MAN

sahasra SIrshA Purusha: |
sahasrAksha: sahasra pAt |
sa bhUmim vishvato vRtvA |
atyatishTad daSAngulam || 1 ||

sahasra = Thousand
SIrshA = heads
Purusha = Person
sahasra = Thousand
aksha = eyes
sahasra = Thousand
pAt = legs.
sa = He
bhUmim = the earth
vishvato = universe
vRtvA = manifests
atyatishTat = He stands beyond
daSAngulam = the count of ten fingers.

Thousand head has Purusha
Thousands of eyes has he,
Thousands of legs has He
He is manifested in the earth and all through the universe.
He stands beyond the count of ten fingers.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The word ``Purusha" in its most literal sense means Man. In that sense it is translated into Sanskrit as Cosmic Man – Nara – Narayana – Purushan - Purushotaman – Parama Purushan -the Great Man or Perfect Man. Purusha is not really human, anything that has consciousness or Personality is Purusha.

Thus we are not talking about just human beings but about the totality of created beings with personality in the whole universe, in all the cosmic dimensions. While this Supreme Being is a Person, he has a body. The whole cosmos is his body which includes both animate and inanimate. There are an infinite number of dimensions to the cosmos and He is in everything and everywhere.

So why does this Purusha have thousands of feet, hands, eyes? This Supreme Person is Omnipresent, Omniscient and Omnipotent.

And then we see that the Purusha extends beyond ten fingers. sAyaNA interprets it as “beyond human limitations.” The ten fingers here are the digits, the ten fingers of human hands. They are the basis of count, of all mathematics, of all the logic and science built on measurables. But this Purusha is beyond the measurable material realms and beyond even human logic and understanding. In a sense the whole cosmos must be considered as the body of the Person. Just as body has several parts, the creation is diverse. But there are dimensions beyond this material body of cosmos. The totality is the Purusha – body , mind and spirit and beyond – beyond into the unknown.

Purusha portrays a Lord of the Universe which is earlier depicted only in the Hebrew theology as Adam Kadamon – the Primordial Man. In the Genesis creation of Man, God said, "Let us make man in our own image". The first earthly man was created on the model of a cosmic Purusha. In the Nag Hammadi text, the *Apocryphon of John*, we learn that this anthropos is the first creation of "knowledge and Perfect Intellect" and the first luminary of the heavens.

PURUSHA SUKTHAM – Prof.M.M.Ninan

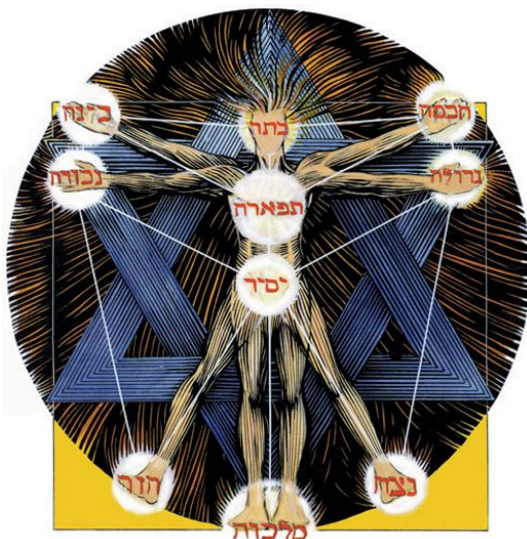


The Cosmic Man of Kaballa
The Angel of the Lord



The Hebrew letters for YHWH is shown to form a Person.
God made Flesh and Form

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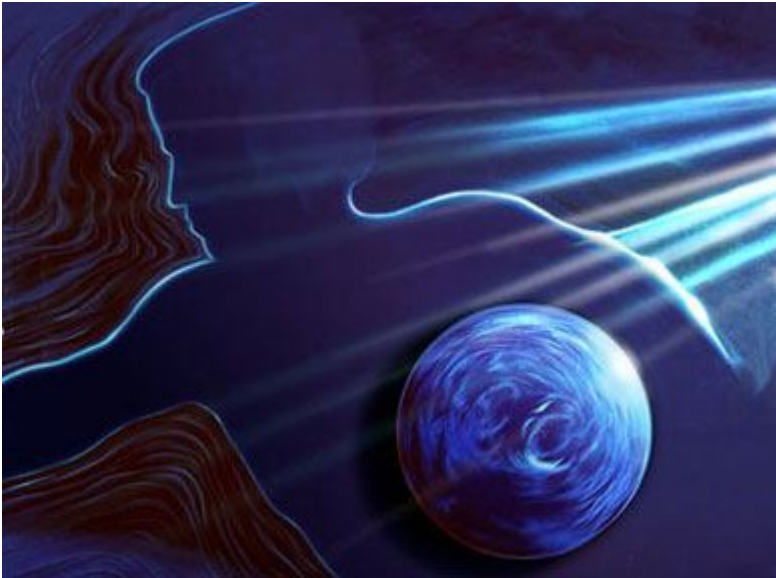
Kaballa worlds and Sephiroths

Kabbalah. is a presentation of Jewish mysticism based on the fragmentary **midrashim** - rabbinic writings - of the Talmudic period. It is considered as a codification of the Oral Traditions starting from Moses. It is reflected in the prophetic books of the Old Testament. Rabbi Isaac Luria (1534-72) was one of the early mystic who put them in writing. Kaballa was the basis of Gnosticism and it is not surprising that it features heavily in the Hinduism - which is the heretic outgrowth of Christianity under the influence of Manichaen infiltration into the Indian Churches. *Adam Kadmon*, is the first being to emerge from the infinite unknowable Godhead, *Ein-sof* (which corresponds to the Nirguna Brahman of Hinduism) to become the knowable God – the Saguna Brahman. The body of this knowable God (Saguna Brahman) is said to both emanate and constitute the cosmos. Man, having been created in God's image, is said by the Kabbalists to be comprised of the very same cosmic elements, the *sefirot*, which comprise the "body" of *Adam Kadmon*. The symbol of *Adam Kadmon* expresses the idea that the cosmos itself has both a soul and body. The whole cosmos with all the infinite beings of consciousness form part of the the Body of the Purusha. This image is called the **Adam Kadmon**, and represents the primordial, pre-created Man, an image of the Godhead that existed before any other divine emanation. It is a vertical arrangement of the four letters of the Tetragrammaton, the four letter name of God YHVH as given to Moses in the Hebrew Bible. In this shape,

PURUSHA SUKTHAM – Prof.M.M.Ninan

they represent Keterim, the first reflection or image of the *Ain Sof*. *Adam Kadmon* is the first being to spontaneously emerge in the metaphysical void. The *Sefirot* and worlds which they comprise are, according to Luria and his disciple, Vital, emanated from the various orifices in *Adam Kadmon's* head: from the ear, the nose, eyes, and mouth. The highest, most sublime of these emanations, forms the world of *Atziluth*, from the Hebrew "etzel", meaning "near" (to the infinite God). However, even higher than *Atziluth*, according to the Lurianists, is the World of *Adam Kadmon* itself, often abbreviated as the World of A¹K, a world so high and sublime as to be virtually indistinguishable from *Ein-sof*. From within this realm, so close to the infinite God, *Adam Kadmon* directs the subsequent course of events in the lower worlds. The Primordial Man is instrumental not only for the world's creation, but for its redemption as well.

It is very probable that Jesus identified himself with the primordial or Cosmic Person in saying "... before Abraham was I am" (John 8:58). The primordial man was before Abraham and before all men, who is prior to all creation.



"He is the image (Adam Kadmon) of the invisible Elohim (Ayn Sof), the firstborn over all creation (Son of Yhvh). For through Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were

PURUSHA SUKTHAM – Prof.M.M.Ninan

created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the Assembly, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence (Messiah)." Colossians 1:15-18

"For the God who made the world and all that is in it, and who is Lord of heaven and of earth, dwelleth not in temples made with hands. Nor is he ministered to by human hands, neither hath he any wants; for he it is giveth life and breath to every man.

And of one blood hath he made the whole world of men, that they might dwell on the face of all the earth: and he hath separated the seasons by his ordinance; and hath set bounds to the residence of men: that they might inquire and search after God, and, by means of his creations, might find him; because he is not afar off from each one of us:

For in him it is we live, and move, and exist: as one of your own wise men hath said: From him is our descent.

Therefore we, whose descent is from God, ought not to suppose that the Deity hath the likeness of gold, or silver, or stone, sculptured by the art and skill of men" Act 17: 24 - 29

The first born of all the creations is divine essence of the Yhvh himself. He is the Father's only-begotten Son. As the writer to the Hebrews expressed it, He is: "the brightness of His glory and the express image of [Yhvh's] person (Hebrews 1:3)." He is the "Repairer of the Breach," even before there was a "breach." Blessed is Yhvh our *Elohim* Who creates the remedy before the wound. It was from the Adam Kadmon that tremendous light shown forth and aligned itself into creation. It was through "the image of the invisible *Elohim*," the Messiah, that Yhvh made all things. The Adam Kadmon is the expression of Yhvh's complete Word - the Aum.- the creative energy of Yhvh himself. This concept is elaborated in the Hiranyagarbh concept.

Then Elohim said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So Elohim created man in His own image; in the image of Elohim He created him; male and female He created them. Then Elohim blessed them, and Elohim said to them, 'Be fruitful and multiply; fill the earth

PURUSHA SUKTHAM – Prof.M.M.Ninan

and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’ Genesis 1:26,28

Yhvh created mankind by His Divine Light of His Word.

“In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. He was in the beginning with Elohim. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.” John 1:1-5

Jesus identifies himself with the Son of Man figure from the Book of Enoch. This book was written a short time before Jesus and was almost certainly in circulation during Christ’s earthly life. Accordingly, it is highly likely that its contents would have been familiar to Christ and also to his disciples. In the Book of Enoch the Son of Man appears and is identified with the “Ancient of Days” who is the Primordial or Cosmic Person who existed before creation. The Book of Enoch also says that the Son of Man was hidden from the world and would be manifest at the end of time. This links him with the Son of Man image that is to be found in the book of Daniel. In “The Ancient of Days” (God the Father in Christian Theology) of Daniel represents the unknowable Supreme being out of whom the manifested Son of Man proceeded and who became the redeemer of the fallen creation.

Dan 7:9 *I watched until the thrones were set in place, and the Ancient of Days sat, whose robe was white as snow, and the hair of His head like the pure wool. His throne was like flames of fire, and His wheels like burning fire.*

In Daniel, the Son of Man is said to have existed from the beginning but would come at the *eschaton* or fullness of time. The Son of Man in Enoch is also viewed as the promised Messiah who was to come.

Dan 7:13-14 *I saw in the night visions, and behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And dominion and glory was given Him, and a kingdom, that all peoples, nations and languages, should serve Him. His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Jesus would have viewed himself in these terms as the primordial person, the Son of Man and the transcendent Messiah who was to come. This is the reason why in the Gospels Jesus never speaks of himself as God. His most common designation of himself is Son of Man identifying himself with the Purusha – the Adam Kadamon. Jesus was identifying himself as the *Saguna Brahman*, Brahman ‘with attributes’, as Creator, Lord, Saviour, the Self-manifestation of the unmanifest God, the personal aspect of the Godhead, the *Purusha*

Theosophical dictionary gives the following meaning for Purusha

“**Purusha** *purusa* (Sanskrit) Man; the ideal or cosmic man, equivalent to the Qabbalistic 'Adam Qadmon. It contains with prakriti or nature all the seven, ten, or twelve scales of manifested being. Mystically, Purusha is used for the spiritual self or monad in each self-conscious entity, whether a universe, solar system, or human being; also it is sometimes interchangeable with Brahma, the evolver or creator. Purusha is what is called energy or force in science, if these words include the inseparable attribute of intelligence and moral harmony.

“Purusha and prakriti stand to each other as the two poles of the same homogeneous, intelligent, living, cosmic substance, the root-principle of the universe, sometimes called *svabhavat*. In Kapila's Sankhya philosophy, "unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually" (Secret Doctrine 2:42).

“Purusha corresponds to the Greek First or Unmanifest Logos; yet at times the *svabhavic* characteristics of Purusha are reminiscent rather of the Third or Manifest Logos, which shows the various functions attributed to Purusha in cosmogony which have gained currency at different times in Hindu thought. Unmanifested Logos is correctly said to be the first manifestation of the Absolute or the summit or primordial originant of a cosmic hierarchy, of which there are innumerable multitudes in boundless space. The unmanifest corresponds to primordial unity where the totality of the manifested universe is "all numbers." Behind the ultimate which can be conceived, we have to postulate an unknown indefinable antecedent, which may therefore be called

PURUSHA SUKTHAM – Prof.M.M.Ninan

unmanifest. It is called the Verbum or the Word by the Christians, and it is the divine Christos who is eternally in the bosom of his father. It is called Avalokiteswara by the Buddhists; at any rate, Avalokiteswara in one sense is the Logos in general. In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahmam.”

It is this idea of all numbers that is reflected in the first verse.

Verse 2

ISA THE LORD OF TIME AND IMMORTALITY

purusha evedaGM sarvam | yad bhUtam yac ca bhavyam |
utAmRtatvasyeshAnaH | yad annenAtirohati || 2 ||

purusha = the Person

eva = alone

idam sarvam = is all of this

yad bhUtam = that which was (Past)

yac ca bhavyam = and that which is to be.(Future)

uta = Moreover

amRtatvasya = of immortality too

IshAna = Isa (Jesus), he alone Lord.

yad = That which

annena = as food

atirohati = shows itself, that too is

This Purusha is all the past,

All the future and the present,

Moreover Jesus, He alone is the Lord of immortality,

And He manifest Himself through

those who live on food.

This Purusha is immanent in all his creation in such a way that all creation is his part of him. Immanence is a necessary corollary to the idea that the only self existent reality was indeed God. He cannot

PURUSHA SUKTHAM – Prof.M.M.Ninan

but create within Him, because there is nothing beyond Him and outside of Him.

The same idea is repeated in the Isa Upanishad first verse.

“Isavasyamidam sarvam yatkiñca jagatyam jagat |
tena tyaktena bhuñjitha ma grdhah kasyasvid dhanam || 1 ||

Jesus is immanent in this entire universe –

whatever in this universe, animate or inanimate.

By Him is given sacrificially what is given for your enjoyment.

Therefore do not try to gain some one else’s wealth.

Thus in time, he is all that is, all that was, and all that is to be. Does He have an end, like death ? No. Since Jesus immortal, the universe is also immortal. If changes take place within the cosmos, it is the manifestation of the energies of Jesus.

Creation feeds on itself. It requires food to grow, to flourish. What is food but other life? Life feeds on life, be it plant, or animal life. This is why we say the world grows on food, the world is the fill of food (annamayam jagat). All that is hidden in creation, and all that emerges, to show itself and be food, all this is Purusha. He sustains creation as food.

“For the bread of God is He coming down out of Heaven and giving life to the world. Then they said to Him (Jesus), Lord, always give us this bread. Jesus said to them, I am the Bread of life; the one coming to Me will not at all hunger, and the one believing into Me will not thirst, never!” Joh 6:33 – 35

*I am the Alpha and the Omega, the Beginning and the Ending, says the Lord, the One who is, and who was, and who is coming, the Almighty.
Rev 1:7 -8.*

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 3

THE FOUR WORLDS OF COSMOS

etAvAn asya mahima | ato jyAyAGSca pUrusha: |
pAdo 'sya vishvA bhUtAni | tripAdasyAmRtam divi || 3 ||

etAvAn = All that is here seen
asya = is his
mahima = greatness.
ata = And then, beyond all this
purusha: ca = is that Purusha
jyAyAn = great.
vishvA bhUtani = All that was created in this cosmos
pAdo = is but one part
asya = of him.
tripAd = The other three parts are
divi = in heaven,
amRtam = where they are immortal.

This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters are divine and are immortal..

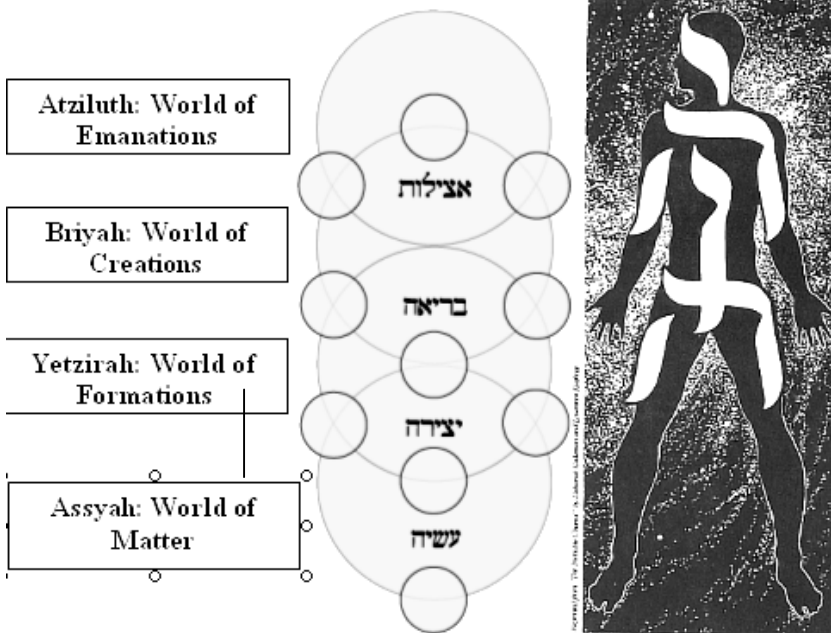
This cosmos – the full created universe goes far beyond those that are known by five senses and hence beyond our sciences. This world of name and form (nAma-rUpa-bheda- jagat) – the material realm is but one fourth part of Purusha. There are three other worlds which are higher dimensions and where beings are immortal. This is a direct description of the Hebrew understanding of the Universe which later was codified in Kaballah.

The worlds are *assiyah*, *yetzirah*, *beriyah*, and *atzilut* (doing, feeling, thinking, and existing). Each world is filled with living beings with their own type of bodies but with different layers of the soul: *nefesh*, *ruach*, *neshamah*, and *chayah* (life-force, emotional being, unique soul, and God-spark). These may also be termed the Spiritual World, the Mental World, the Astral World, and the Material World. The Spiritual World is the highest, being the purest in nature or the Primordial

PURUSHA SUKTHAM – Prof.M.M.Ninan

Cause, whereas the three worlds which emanate from it are less divine in nature and are in fact reflections, on a descending scale, of the first world.

Four Worlds Judaism



ASSIYAH, (Spiritual World) earth, the objective material world, where we live with our bodies in the physical world of action. This is the world of sensible, concrete facts and their data. Here we are conscious of the physical realm and the laws of nature as we observe them. Here we are aware of being a creation of God. This is the world of duality, in which everything is seen as separate, and subject to cause and effect. Because of this feeling of separateness it is a world of mortality. Death has dominion and meaning only in this realm of physical world. Beings with bodies of flesh live here. Nefesh world. This is the only Manifest world. This is explained in the next verse.

YETZIRAH, (Mental World) water, **the World of Formation**. Yetzirah is the World of Angels. This is the subjective world of vital feelings; the world of affect, of nuance, of aura, of sensitivity, of visceral and proprioceptive feelings. This is the world of interdependence and relationship. Ruach soul dimension.

PURUSHA SUKTHAM – Prof.M.M.Ninan

BRIYAH, (Astral World) air, **the World of Creation**. Briah is the World of Archangels. This is the symbolic world of the intellect, of contemplation, of pure thought. Everything is part of a pattern in this world; everything has a meaning. We understand ourselves as being the result of intended, loved, and continuous creation. Here we are commanded to exert ourselves to know and to reach the very edge of what is thinkable and understandable. This is the reality of poetry, wonder, intuition, and visualization. In this world, we can work with symbols and with dreams. Neshama soul aspect.

ATZILUT, (Divine World) fire, **The Archetypal World (World of Emanations)**. This is the Divine Realm of the Sons of God. This is the holistic world of deep divine intuition and of beingness with God. Reality is merged; all is one. This is the world of essence, where we recognize ourselves as being a spark of God's fire. Chaya and Yechidah soul aspects.

Verse 4

THE MANIFEST WORLD OF MATTER

tripAd Urdhva udait purusha: | pAdo 'syehAbhavatpuna: |
tato vishva.n vyakrAmat | sASanaAnaSana abhi || 4 ||

tripAd = Three parts
purusha: = of the purusha
udait = rise above
Urdhva = above all creation.
pAda: = One part alone
asya = of his
iha = here
abhavat = manifested
puna: = again and again.
tata = From that
sASana – anaSana = beings that eat and eat not,
vishvak = all
abhivyAkramat = come forth.

Above this world is three quarters of Purusha,
But the quarter, which is in this world,
Appears again and again,
And from that is born the beings that take food,

PURUSHA SUKTHAM – Prof.M.M.Ninan

And those inanimate ones that don't take food.
And all these appeared for every one of us to see.

Above this manifested material world are the other three worlds. This material world consists of both organic living and the inorganic non-living.

Verse 5

ADHI PURUSHA

tasmAt virAd ajAyata | virAjo adhipUrusha : |
sa jAto atyaricyata | pashcAd bhUmimatho pura: || 5 ||

tasmAt = from that
virAt = the universe
ajAyata = was born
virAjo = From universe
adhipurusha:= the first man
sa = being
jAto = born
ati aricyata = grew very large
pascAt = in front
bhUmim = of the earth
ata: = and
pura: = behind or cities.

From Him (original Supreme Being – Purusha) was born the Universe. From this Universe came the First Man (Adhi Purusha – Adam). As soon as he was born, he multiplied himself. Later, he expanded throughout the earth and they began to build cities.

The Theosophical dictionary gives the meaning of Viraj as follows: “Brahma separating his body into two halves, male and female, creates in them Vach and Viraj. In plainer terms and esoterically Brahma the Universe, differentiating, produced thereby material nature, Viraj, and spiritual intelligent Nature, Vach - which is the Logos of Deity or the manifested expression of the eternal divine Ideation.” “Now as Vach, although feminine in gender, as a noun really represents the logoc aspect of Brahma, Viraj, although masculine in gender, as a noun represents the perpetually active and

PURUSHA SUKTHAM – Prof.M.M.Ninan

energetic forces of manifested nature in and through which vibrates the unceasing activity of the logoic Vach.”

Vairaja(s) (Sanskrit) [from *viraj* widely shining one]

A class of gods emanating from Brahma in his aspect of creator collectively as Viraj, the Third Logos; hence, the celestial beings immediately derived from Viraj. Identified with the kumaras and the manasaputras, as well as the agnishvattas. They are the hierarchies of cosmic conscious and self-conscious dhyani-chohans who spring forth directly from the Third Logos, and furnish the intellectual background and vital urge of the hierarchies of beings who later produce the manifested universe from the ideation emanating from the Third Logos and the vairajas.

Here is the traditional Hindu paraphrase where Purusha is identified with Brahma.

From that Purusha was born,
The scintillating, ever shining universe,
And from that was born the Purusha called Brahma,
And he spread himself everywhere,
And created the earth and then,
The bodies of all beings.

From Purusha came forth the universe. The creative aspect of his, Brahma, came forth, and grew to include everything in himself. This is why the universe is called ``bramhAnda", the egg of Brahma. ``BramhAnda" is also an adjective indicating magnitude. This image of extending above and on all sides of the earth is in concordance with Ranganathamuni.

SAYANA gives the following interpretation. He grows very large after being born (sa jAto atyaricyata). And then (pascAt) he (sa) creates the earth (bhUmim) and then (ata:), (pura:) -- cities -- bodies for creatures to live in. ``virAt vyaktRkto deva-tiryag-manushyAdi rUpo 'bhUt". He became large and became the bodies, or gave form to devas, animals (tiryak) and humans.

Here Ends the Original Purusha Suktha

PURUSHA SUKTHAM – Prof.M.M.Ninan

THE YAJNA DESCRIBED: THE CREATION OF MANIFEST FALLEN WORLD BY THE GODS.

The rest of the verses were interpolated in time and shows the infiltration of the Gnostic theology. Since they were interpolations, the order of appearances do vary in various sources.

From here onward the suktham goes on to speak about a sacrifice of the Purusha. This is typically a Vedic Sacrifice procedure associated with the creation including the yantra and mantra. It is a clear portion of extreme poetic freedom that went too far astray so that it did lost its meaning and does not make sense – if not even contradictory. Commentators had a tough time to explain it away. The way out they took was, that this is really not a physical sacrifice but imagined sacrifice – mental sacrifice. So don't give too much emphasis on the yantra and mantra.

The word Yajna has two meanings essentially. The first meaning is Effort and the other meaning which is indirect is Sacrifice.

The dictionary defines sacrifice as follows:

The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. A victim offered in this way. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim.

In the following verses of Purusha Suktha we have therefore a serious problem. Since there is no greater God than the Purusha, to whom are the sages sacrificing the Purusha to? If Purusha is giving himself as a sacrifice for the creation of the world, why is it being done by the gods? Where did these gods come from and when? From what follows the sacrifice is done by the gods and the sages where as they themselves are later said to have evolved out of this sacrifice. All together therefore there is a confusion in the thought pattern of the rest of the Upanishads. This may be most probably because we are reading it out of context and the whole of the rest of the portion should have come in some other context. I suggest a few alternate context which will make it relevant. But the continuity of the suktha is severely hampered by such interpretation.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

PURUSHA SACRIFICED

yatpurushena havishA | devA yajnam atanvata |
vasanto asyAsI-dAjyam | grIshma idhma Saraddhavi: || 6 ||

yat = That
yajna = ritual or sacrifice
devA: = the sons of God
atanvata = performed
purushena = with the Purusha himself
havishA = the fire offering
vasanta = the Spring
AsIt = became
Ajyam = its ghee
grIshma = The summer
idhma = wood
Sarad = Autumn
havi: = burn offering.

When the Devas spread on the sacrificial offerings with Purusha as oblation, spring was its ghee [melted butter] summer the fuel, autumn the oblation. The creation of the gods is described in RV X as follows

R. V. x. 72, 1 ff.—*Devānāṃ nu vyaṃ jānā pratochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge*²⁹ | 2. *Brahmanaspatir etā saṃ karmāraḥ*³⁰ *ivādhamat | devānam pūrve yuge asataḥ sad ajāyata*³¹ | 3. *Devānāṃ yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari* | 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditīḥ pari* | (comp. R. V. x. 90, 5.) 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | Tāṃ devāḥ anv ajāyanta bhadrāḥ amṛita-bandhavaḥ* | 6. *Yad devāḥ adaḥ salīle*³² *susaṃrabdhāḥ atishṭhata | atra vo nṛityatām iva tivo renur apāyata* | 7. *Yad devāḥ*³³ *yatayo yathā bhuvanāni apinvata | atra samudre āgūḷham ā sūryam aja-bharttana* | 8. *Aśṭau putrāso Aditer ye jātās tanvaḥ pari | devān upa prait saptabhiḥ parā Mārttāṇḍam āsyat*³⁴ | 2. *Saptabhiḥ putrair Aditer upa prait pūrvyaṃ yugam | prajāyai mṛityave tvat punar Mārttāṇḍam ābharat*³⁵ |

PURUSHA SUKTHAM – Prof.M.M.Ninan



“ Let us celebrate with exultation the births of gods, in chanted hymns, every one of us , who may behold them in (this) later age. Brahmanaspati shaped all these (beings) like a blacksmith. In the earliest age of the gods, the existent sprang from non-existent. In the first age of the gods, the existent sprang from the nonexistent. Thereafter the different regions sprang forth from uttanapad. The earth sprang from Uttanapad; from the earth sprang the regions. Daksha sprang from Aditi; and Aditi (came) from Daksha. For Aditi was produced, she who is thy daughter, O Daksha. After her the gods came into being, blessed, sharers in immortality. When, O gods, ye moved, strongly agitated, on the water, there a violet disc issued forth from you, as from dancers, When ye, O gods, like devotees (or strenuous men) replenish the worlds, then ye disclosed the sun which had been hidden in the sea. Of the eight sons who were born from the body of aditi, she approached the gods with seven, but cast away (the eighth) Marttanda (the sun) With seven sons (only) Aditi approached the former generation of gods. Again, for birth as for death she disclosed Marttana”

Brahmanaspati is elsewhere (R.V ii. 26,3) styled as “the father of the gods” while Brhaspati (who is same or a similar deity) is called “our father” (R.V. vi. 73,1). In R.V. ii 23,17 Brahmanaspathi himself is said to have been generated by Tvashtr superior to all creatures.

PURUSHA SUKTHAM – Prof.M.M.Ninan

R.V.X. 129 is rendered as

nāsadāsīn no sadāsīt tadānīm nāsīd rajo no vyomāparo yat |
kimāvarīvaḥ kuha kasya śarmannambhaḥ kimāsīd ghahanaṃ ghabhīram ||
na mṛtyurāsīdamṛtaṃ na tarhi na rātryā ahna āsitpraketaḥ |
ānīdavātaṃ svadhayā tadekaṃ tasmāddhānyan na paraḥ kiṃ canāsa ||
tama āsīt tamasā ghūḷamaghre.apraketaṃ salilaṃ sarvamāidam |
tuchyenābhvapihitaṃ yadāsīt tapasastanmahinājāyataikam ||
kāmastadaghre samavartatādhi manaso retaḥ prathamam yadāsīt |
sato bandhumasati niravindan hṛdi pratīṣyākavayo manīṣā ||
tiraścīno vitato rāsmireṣāmadhaḥ svidāsī.a.a.at |
retodhāśan mahimāna āsan svadhā avastāt prayatiḥ parastāt ||
ko addhā veda ka iha pra vocat kuta ājātā kuta iyaṃvisṛṣṭiḥ |
arvāgh devā asya visarjanenāthā ko veda yataābabhūva ||
iyaṃ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na |
yo asyādhyakṣaḥ parame vyoman so aṅgha veda yadi vā naveda ||

1. Then was not non-existent nor existent:
there was no realm of air, no sky beyond it.
What covered in, and where?
and what gave shelter?
Was water there, unfathomed depth of water?

2. Death was not then, nor was there aught immortal:
no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature:
apart from it was nothing whatsoever.

3. Darkness there was:
at first concealed in darkness
this All was indiscriminated chaos.
All that existed then was void and form less:
by the great power of Warmth was born that Unit.

PURUSHA SUKTHAM – Prof.M.M.Ninan

4. Thereafter rose Desire in the beginning,
Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought
discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended:
what was above it then, and what below it?
There were begetters, there were mighty forces,
free action here and energy up yonder

6. Who verily knows and who can here declare it,
whence it was born and whence comes this creation?
The Gods are later than this world's production.
Who knows then whence it first came into being?

7. He, the first origin of this creation,
whether he formed it all or did not form it,
Whose eye controls this world in highest heaven,
he verily knows it, or perhaps he knows not.

Thus in this description we have two generations of gods already in existence after the cosmos came in existence. It was after these the purusha medha took place.

Once the cosmos with all its sentient beings came into existence, there happens a yajna.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Yajna: Hindu - Hinduism Dictionary on Yajna gives the following:

yajna: (Sanskrit) "Worship; sacrifice."

A form of ritual worship especially prevalent in Vedic times, in which oblations - ghee, grains, spices and exotic woods - are offered into a fire according to scriptural injunctions while special mantras are chanted.

- The element fire, Agni, is revered as the divine messenger who carries offerings and prayers to the Gods.

- The ancient Veda Brahmanas and the Shrauta Shastras describe various types of yajna rites, some so elaborate as to require hundreds of priests, whose powerful chanting resounds for miles. These major yajnas are performed in large, open-air structures called yagashala.

- Domestic yajnas, prescribed in the Grihya Shastras, are performed in the family compound or courtyard. Yajna requires four components, none of which may be omitted: dravya, sacrificial substances; tyaga, the spirit of sacrificing all to God; devata, the celestial beings who receive the sacrifice; and mantra, the empowering word or chant.

- While puja (worship in temples with water, lights and flowers) has largely replaced the yajna, this ancient rite still continues, and its specialized priestly training is carried on in schools in India.

- Yajnas of a grand scale are performed for special occasions, beseeching the Gods for rain during drought, or for peace during bloody civil war. Even in temples, yajna has its Agamic equivalent in the agnikaraka, the homa or havana ceremony, held in a fire pit (homakunda) in an outer mandapa of a temple as part of elaborate puja rites."

Yajna was essentially a Vedic ritual usually used to appease a higher being or god. Hence it is easy to see the Brahminic interpolation here. The sacrificial beast itself is the Purusha the cosmic Person who is identified as Isa. The beings that performed the sacrifice was the Devas (the gods). So the Devas were in existence then. It was done in time through spring, summer and autumn.

Thus it appears that we have the description of the divine world of sons of God and the two lower angelic world already in existence. Divine world is generated not created. The sentients here are the Sons of God, Divine and are called the Devas. The other two lower worlds are filled with angels. Now

PURUSHA SUKTHAM – Prof.M.M.Ninan

comes the creation of the manifest world – the material world. This is probably what is intended here.

The essential problem is that we have ghee and fire before the animals and the trees were created. Overlook those attempts to tell the story. There is also a parody that gods killed the pususha!. Is this the story of the fall of the Angels? Out of this came the material realm and the “Malkut” – the lower world.

This lower world creations are described in the book of job.

Job 38:3-7 Now gird up your loins like a man; for I will ask of you, and you teach Me. Where were you when I laid the foundations of the earth? Tell if you have understanding! Who has set its measurements, for you know? Or who has stretched the line on it? On what *are* its bases sunk, or who cast its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

Then follows the details of the sacrifice through which the creation took place in the traditional Indian mode of sacrifice..

Hebrews 11:3 3 By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

In this biblical description the creation of the cosmos was a cooperative effort between God and the sons of God.

We do create our own worlds by our minds and our actions. We live in the world we ourselves create and enjoy the result of those actions or suffer the consequence of those actions here and now and also in the ages to come.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 7

PURUSHA BOUND IN YAGA VEDI

saptAsyA san paridaya: | tri: sapta: samida: krtA: |
deva yad yajnam tanvAnA: | abadhnan purusham paSum || 7 ||

asya = For this sacrifice
sapta = seven were
paridaya: = the sheathing logs, the fences.
tri:sapta = Thrice-seven, that is twenty one
samida: = the samit-wood firebrands
krtA: = made,
yad yajnam = for the sacrifice for which
devA: = the gods
tanvAnA: = as performers of the sacrifice
abadhnan = bound
purusham = the purusha
paSum = as the beast of sacrifice, Cow.

Seven Devas were the sticks that enclose the place of Yajña (Sacrificial Fire rituals), thrice seven [21] were made the fuel wood; the Devas performed the Yajña and they bound the Purusha as the cow at the Yajña.

Nothing had been created at this point. So what were the paridi-s? The seven chandas-s, or metres, gAyatri, trishTup, brhatee, pankti, ushNuk, anushtup, and jagatI may be the seven here. However, later verses would seem to go against this hypothesis. The chandas-s seem to be later creations, as the basis of speech. Hence the interpreters suggest that this was really not a real yajna, but an imaginary mental visualization.

The traditional Indian explanation of the numbers are:

- The seven enclosing sticks refer to:
(without the trees how can there be sticks?) the 5 elements: earth, water, fire, wind, and sky – plus day and night.
- Twenty- one fuel sticks (?) refer to
the 5 sense organs - eye, nose, mouth, ear and skin- ,
plus 5 vital breaths = prANa, a-pA-na, vyA-na, u-dA-na, and sa-mA-

PURUSHA SUKTHAM – Prof.M.M.Ninan

na plus 5 organs of work - hands, legs, genitals, two excretory organs
plus 4 feelings of the mind a-ntaH-ka-ra-Nam plus 2 dha-rma and a-
dha-rma.



Human sacrifice performed by Mayan priests
From Encyclopaedia Mythica (page 3)

Verse 8

THEY SACRIFICED THE PURUSHA

tam yajnam barhishi prokshan | purusham jAtam agrata: |
tena devA ayajanta | sAdhyA RshayaS ca ye || 8 ||

tam = That
purusham = purusha
yajnam = sacrifice,
jAtam = who was
agrata: = in the beginning,
sAdhyA: = those achievers
prokshan = sprinkled him with water
barhishi = on the sacrificial bed of straw.

PURUSHA SUKTHAM – Prof.M.M.Ninan

tena = By this means
devA RshayaS ca = did the gods and the seers
ye = who where,
ayajanta = sacrifice.

As the sacrifice on the Yajña they besprinkled the Purusha, born in the beginning and put him on the sacrificial bed of straw. With him the Devas performed the Yajña along with Saadhyas (other Devas) and the Sages.

Here is the Purusha himself was bound as the beast of sacrifice. This beast has to be sanctified, on a sacred bed of straw, with holy water. The word barhis indicates this straw. According to the Yogaratna, virAt , barhis and prakriti are synonyms. In this sense, all of nature is the stage for this sacrifice, and Purusha the sacrifice to be offered. He was firstborn and foremost of creation. The word sAdhyA: according to Ranganathamuni includes all devas, RSHis, suras, and dwellers of Vaikuntha.



Bhagavata Purana II,6,15 -26 gives a detailed explanation of this passage. There Brahma says:

PURUSHA SUKTHAM – Prof.M.M.Ninan

21. *Yadā 'sya nābhyūd nalinād aham āsam mahātmanaḥ | nāvindaṁ
yajna-sambhārān Purushāvayavān ṛite | 22. Teshu yajnasya paśavaḥ
sa-vanaspataḥ kuśāḥ | idancha deva-yajanaṁ kālāś choru-guṇānvitāḥ |
23. Vastūny oshadayaḥ snehāḥ rasa-loha-mṛido jalam | ṛicho yajūṁshi
sāmāni chāturhotrancha sattama | 24. Nāmadheyāni mantrās cha dakṣiṇūs
cha vratāni cha | devatānukramaḥ kalpaḥ sankalpas tantram eva cha |
25. Gataḥ malayaś chaiva prāyaśchittaṁ samarpaṇam | Purushāva-
yavair ete sambhārāḥ sambhṛitāḥ mayū | 26. Iti sambhṛita-sambhārāḥ
Purushāvayavair aham | tam eva Puruṣaṁ yajnaṁ tenaivāyajam īṣvaram |*

“When I was produced, from the lotus that sprung from the navel of that great being, I found no materials for sacrifice except the members of Purusha. Among them were the victims, the sacrificial posts, the Kusa grass; they formed the sacrificial ground, and the seasons with their various qualities. The utensils, the grains, the verses of the Rish, the Yajush, and the Samn, the functions of the four priests, the names of the rites, the texts, the gifts, the vows, the list of deities, the ritual rules, the designs, the forms, the arrangements, the meditations, the expiation, the dedication, all these essentials of sacrifice were derived by me from the members of the Purusha, I being this means offered up Purusha, the Isa himself as a sacrifice”.

The idea is that the gods got their power by killing Isa. Again this would define the difference between Purusha and Brahma. They are very often identified as one. This verse definitely defies such identification. Even Brahma got his power by sacrificing Isa. He took the parts of Isa and used it to obtain power as god. This follows the Gnostic concept of lower gods. The lower gods believed that they are the creators of the world. Evidently their creation was flawed and was subject to decay.

Historically what would this mean? We know from history that Brahma, Vishnu and Siva and all the host of the modern Hindu gods were the product of post-Christian period in India, after the ministry of Thomas from AD 52 to 72. The very idea and the term of Isa as Iswara came only after that. Thus this statement is simply the statement of how The Isai religion was destroyed (killed – sacrificed) and how the concepts and ideas of Isai were taken out and used in the recreation of a new religion by the domination of Brahmins. This brought in the caste system and a host of new gods and the Vedas and the puranas and the itihāsas. This is described in the next verses. This is the origin of Hinduism. It emerged as a new religion by sacrificing the central

PURUSHA SUKTHAM – Prof.M.M.Ninan

Purusha of the Christian religion as brought in by St. Thomas. When the person of Christ is removed from Christianity what we get is Hinduism. Then out of the remanants are made myths legends and puranas in typical Gnostic fashion following the Manichaen ministry in India.

Verse 9

AND THIS WAY THEY CREATED THE FALLEN WORLD

tasmAd yajnAt sarvahuta: |
sambhRtam prshadAjyam |
pashUGs tAGS cakre vAyavyAn |
AraNyAn grAmyAs ca ye || 9 ||

tasmAt = From that
yajnAt = sacrificial rite
sarvahuta: = called sarvahut
sambhrtam = was gathered
prshad-Ajyam = ghee mixed with yogurt.
cakre = were created
pashoon = beasts,
vAyavyAn = birds of the air
AraNyAn = lifes of the woods
grAmyAn = people of the villages.



From that sacrifice completely offered, formed the cream and ghee [melted butter]. He made the beasts and birds of the air, beasts of the forest and the people of the villages. It is only after the sacrifice the animals, birds and people arrived.

PURUSHA SUKTHAM – Prof.M.M.Ninan

The humanity and the rest of the cosmos which were held together in organic unity as the body of the Purusha was destroyed with the fall of gods/mankind. As a result each developed their ego and the cohesive unity of the cosmos was lost and the dismembered body was scattered all over the cosmos as separate entity with ego and will of their own.



Brahma creates the material world, which is often called the "one-quarter creation," expressing that it is far smaller than the spiritual world (the "three-quarters portion"). Decay and Death prevail only in this quarter creation.

St Augustine said that “Adam, at the fall, was scattered over all the earth” Humanity which was once one, one with nature, one with himself, one with God, when he fell he was scattered and divided.

In the Christian thought, the atonement means that God comes into this divided universe and gathers those scattered pieces together and in his sacrifice reunites mankind. He brings all persons together in his Person. Then He pronounces , “Behold, I make all things new,” and gives the world a new start. That is the meaning of incarnation and the purpose of it.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 10

THEY CREATED THE VEDAS AND MANTRAS

tasmAd yajnAt sarvahuta: | Rca: sAmAni jajnire |
chandAGMsi jajnire tasmAt | yajus tasmAd ajAyanta || 10 ||

tasmAt yajnAt sarvahuta: = From that Sarvahut rite
Rca: = the Rg veda mantras
sAmAni = sAma veda mantras
jajnyire = come forth
chandAmsi = the metres
jajnyire = come forth.
tasmAt = From that were
yaju: = the yajur veda mantras
ajayata = born.

From that sacrifice completely offered came the Rg Veda and the Sama Veda.
The Chandhas metres were born from it. Also the Yajurveda.

The scriptures came out of this sacrifice.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 11

HORSES, CATTLE, GOATS AND SHEEP WERE BORN

tasmAdashvA ajAyanta | ye ke cobhayAdata: |
gAvoham jagnyire tasmAt | tasmajjatA ajAvaya: || 11 ||

tasmAd = From that
ajAyanta = were born
asvA: = horses,
eke ca = only one
ubhayAdata: = two rows of teeth.
gAva: = Cattle
jagnyire = were made
tasmAt = from that.
jAta = were born
ajA: = goats
Avaya: = sheep.

From this Yajña the horses were born and those that have one row and two rows of teeth. Cattle were born from it. From it were born goats and sheep.

Cattle appears only now. But where did we get the ghee to start with the yajna?

Such passages do imply that this was creation and not recreation or the redemption story.



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**Purusha is Killed and Dismembered and out of the Dismembered
Portions they made
The Fallen World Kingdom**

Verse 12

WHAT HAPPENED TO THE DISMEMBERED PARTS OF PURUSHA?

yat puruSHam vyadadhu: | katidhA vyakalpayan |
mukham kimasya kau bAhoo | kavooroo pAdA ucyete || 12 ||

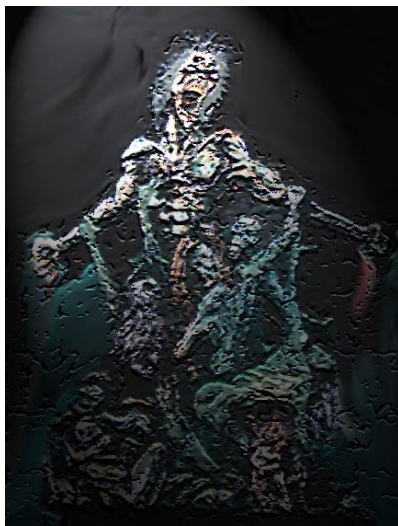
yat = The
puruSHam = purusha
vyadadhu: = that they divided,
katidhA = into what forms , how,
vyakalpayan = did they shape him ?
kim = What
Aseet = became
asya mukham = of his mouth ?
kau = What are
ucyete = now called
asya bAhoo = his arms ?
asya ooroo = His thighs,
asya pAdau = his feet,
kau ucyete = what do they call them now ?

When they divided this Purusha, into how many forms did they make him?
What was the form of his mouth? What was his two arms? What are his thighs
and feet called?

The sacrifice of the animal requires it to be killed and dismembered and then cooked and eaten in most sacrificial systems. The Vedic system was not in any way different and this simile is followed through here. If killing was a crime, then these gods were committing a crime introducing the fall into the sytem where it did not exist. In the process of this yajna, the sacrificial Purusha was cut up. This verse asks about what happened to the various parts of His body. What came of his face and mouth? What did the arms become? What became of his thighs and feet? It would imply that the sacrificers actually destroyed the form of Purusha and modeled them into what they

PURUSHA SUKTHAM – Prof.M.M.Ninan

wanted each part should be. They destroyed what was intended of the universe and made the world as they wanted thus destroying the form and image of God.



This was the first murder. Devas being freewilled choose to sacrifice the Purusha which was the wholeness of cosmos and gave life to the parts instead of the whole, for favor of profit for themselves. Out of this fall came the hierarchy system, a system which alone will work in a fallen world. Such a fallen world is indeed a world of decay and death.

The devas themselves believed that they were the real creators of the world. This is the story told by the Gnostics. Here is the Gnostic myth of creation:

“The pleroma was the substance of the realm of God. It was here that the higher spiritual powers resided - among them, Sophia (Greek for wisdom). Sophia wished to know the nature of the Father (God), and would not stop trying to understand the incomprehensible. Eventually her wish twisted itself and she became impregnated by her desire for unattainable knowledge. Born from her mistaken intentions was the being Ialdaboath, who was exiled from the pleroma due to what he was. Sophia contented herself with the fact that she would never understand the Father, because He was beyond understanding. Although things turned out all right for the mother, her son Ialdaboath was not so lucky. Exiled from the pleroma, he attempted to return by bringing the pleroma to himself. In the Gnostic improvisation on the

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Creation, the creating god is not the Transcendent God the Gnostics referred to (as Jesus had) the Father. Rather, the creating god was Ialdaboath (with several spelling derivations). This being was known as the Demi-Urge - which is taken from the Greek word for the creator of the physical world - and is identified as being the God of the old testament - YHWH. The Gnostic identification of the creator and the true God being different caused some problems with the Orthodox church on the basis of the phrase "creator of Heaven and Earth" being applied to God.

Ialdaboath was referred to as an archon (Greek for ruler). He had a company of six other archons (bringing the total to seven). His intention for creating the world was to glorify himself and to bring the pleroma to him. To do this, he required something that could hold the pleroma. The only proper vessel for this was a living being. Before he and his cronies had been expelled, they had seen a brief vision of Eternal Man (a purely spiritual creature). Ialdaboath attempted to recreate Man from what he remembered, but the only materials he had was the matter of the material universe. Thus the finished product fell short of its inspiring original. The finished product was, of course, Adam.

The pleroma was the place from which human souls emerged. Originally, it was the substance of the realm of God. When the substance was drained off and separated into different vessels, souls formed. The souls took on individual egos because they saw themselves as disconnected from the world. In truth however, each soul was the same thing. This is easily seen in the idea of the Sea from which every human soul came and into which every soul returned during Instrumentality. It is the original state of the human soul.

In gnosticism, the term "Creator" is reserved for the Demiurge and his Archons. "Salvation" for gnostics means, literally, the fusion of the divine element of man (the "pneuma", which is different from the soul) with the ultimate godhead." That is the gnostic story.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 13

THE CREATION OF CASTE FROM HIS BODY

brAhmaNo asya mukhamAseet | bAhoo rAjanya: krta: |
ooru tadasya yad vaishya | padbhyAm shoodro ajAyata || 13 ||

asya = His
mukham = face
Aseet = became
brAhmaNa: the Brahmin
bAhoo = his arms
krta: = were made
rAjanya: = Kings.
yad = what were
asya ooru = his thighs
tad = they were
vaishya: = the merchants
padbhyAm = and from his feet
shoodro = were the servants
ajAyata = born.

His mouth formed the Brahmin (teacher or Priest), his two arms were made the Rajaanya (Kshathriya or warrior), his two thighs the Vaisya (traders or Agriculturist) and from his feet the Soodhra (worker or servant) was born.

This verse is usually used to support the caste system and to support that Brahmins are somehow superior to the rest of the members. There is no mention of any superiority or hierarchy intended here. It is primarily intended to establish the organic oneness of mankind and all living creatures and even the material world.

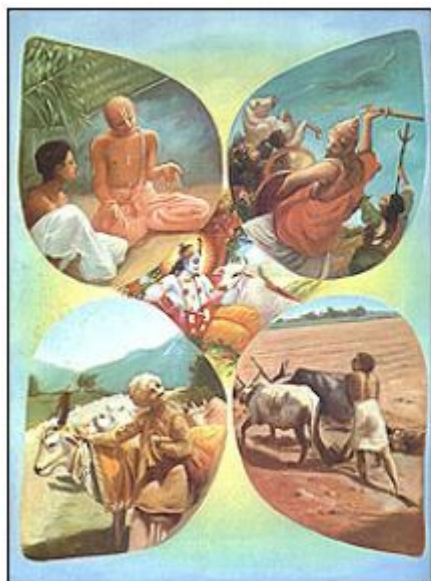
The caste system evolved only when a hierarchy is implied. This was brought into the Vedic thought only by the 8th C AD with the writing of Manusmriti. According to Manu Dharma Sastra, the Brahmins held 'spiritual power' (Priests); the Kshatriyas held executive 'secular power' (Kings); the Vaisyas held 'economic power' and the Sudras held 'labor power'. I should assume that this was the period when Brahmins who were relegated to the past took over the new religious movement. Caste system came in prominence once again by the 8th century as the brahminic domination came into effect. In

PURUSHA SUKTHAM – Prof.M.M.Ninan

direct contrast is the period of Mahabali which was overthrown by Vamana incarnation of Vishnu. This must have been sometime between the third and the sixth century. In the sixth century the Brahmin immigration and domination came in effect in Malabar through the suicide terrorism of the Brahmin. Whether this portion was interpolated later after the 6th century or not cannot be asserted since the verse itself does not speak of any domination of one class by the other. It only speaks of interdependence..

The real thought pattern should be one of equality.

All are parts of the Purusha, but each is assigned a function so that the society is self sufficient and support each other. Who supports whom? The teacher, defender, the provider and the worker are all necessary to maintain the society. The ultimate supporters are the legs. In a society where servanthood is considered menial and servants are outcaste we get the caste system. This is what happens in the fallen world. Once fallen the leg is of no purpose for the head and the arms.



Eph 4:11-13 And truly He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. And this until we all come into the unity of the faith and of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the knowledge of the Son of God, to a full-grown man, to the measure of the stature of the fullness of Christ.

1Co 12:14-28 For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If all the body were an eye, where would be the hearing? If all hearing, where would be the smelling? But now God has set the members, each one of them, in the body as it has pleased Him. And if they were all one member, where would be the body?

But now indeed many are the members, yet only one body. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body seeming to be weaker are necessary. And those members of the body which we think to be less honorable, on these we put more abundant honor around them. And our unrepresentable members have more abundant propriety. For our presentable members have no need, but God tempered the body together, giving more abundant honor to the member having need; that there not be division in the body, but that the members should have the same care for one another.

And if one member suffers, all the members suffer with it; if one member is glorified, all the members rejoice with it. And you are the body of Christ, and members in part.

It may be interesting to note that in the Kingdom of God as preached by Jesus, the world was upside down. When the question of who is the greatest came up at one occasion Jesus makes his point.

Mar 10:36-45 And He said to them, What do you desire that I should do for you? They said to Him, Grant to us that we may sit, one on Your right hand and the other on Your left hand, in Your glory.

But Jesus called them and said to them, You know that they who are accounted rulers over the nations exercise lordship over them. And their great ones exercise authority on them. But it shall not be so among you. But whoever desires to be great among you, let him be your servant. And whoever of you desires to become first, he shall be servant of all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 14

NATURE GODS CAME OUT OF PURUSHA'S BODY

candramA manaso jAta: | caksho sooryo ajAyata |
mukhaadeendrascAgnischa | prANAdvAyurajAyata || 14 ||

manasa: = From his mind
candramA = was the moon
jAta: = born.
caksho = from his eyes
soorya: = the sun was
ajAyata = born.
mukhAd = From his mouth
indra-sca = Indra and
agni-sca = Agni and
prANAt = from his breath
vAyu: = the wind
ajAyata: = were born.

His mind (manas) formed the moon, from his eye became the sun, from his mouth came Indra and Agni, from his breath Vaayu (wind) was born.

There is the same problem of order of creation here again. Sun, moon and fire were created after the creation of man? However it may be that they were made gods of men after the creation. Men began to worship the natural forces. The purusha is the source of these deities which are worshipped by the Vedics too.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 15

SPACE , SKY , EARTH AND DIRECTIONS CAME FORTH

nAbhyA Aseedantariksham |
sheerSHNau dhyau: samavartata |
padbhyAm bhoomir disha: shrotrAt |
tathA lokAm akalpayan || 15 ||

nAbhyA = from his navel
Aseed = did appear
antarisham = space
sheerSHNa: = From his head was
dhyau: = the sky
sam-avartat = well established.
padbhyAm = From his feet
bhoomi = the earth
shrotrAt = from his ears
disha: = the directions
tathA = This did they
akalpayan = by mere intent, that is sankalpa, cause
lokAn = the worlds.

From his navel arose the open sky, from his head the heaven originated, from his feet the earth was formed, the directions came from his ears. Thus did they create all the worlds.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 16

PURUSHA STILL MAINTAINS THE COSMOS

vedAhametam puruSHam mahAntam |
AdityavarNam tamsastu pAre |
sarvANi roopANi vicitya dheera: |
nAmAni krtyAbhivadan yadAste || 16 ||

veda:hamedam = Know Him.
purusham = this purushan
mahAntam = glorious
AdityavarNam = sun-brilliant
tamsastu pAre = beyond darkness
sarVani = beyond all
roopani = forms
vicitya = materialized
dheera = powerful
nAmAni = names
krtya: = made
Abhivadan = and maintains all of these

Know Him this glorious Purusha, who is the creator of all forms and all that has names and materials and who maintains all these. He is all powerful, beyond darkness, bright like the Sun performing all actions.



PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 17

KNOWLEDGE OF THE TRUE PURUSHA ALONE IS THE WAY TO SALVATION

dhAtA purastAdhyamudAjahAra |
shakra: pravidvAn pradihashcatasra: |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA ayanAya vidhyate || 17 ||

dhAtA = the creator, the supporter
purastAt = in the beginning,
udAjahAra: = saw as the Supreme Being, and revealed
shakra: = Indra: God of the sky who fights the demons with his vajra, or
thunderbolt.
pravidvAn = knew well,
pradihash-ca-tasra = in the four quarters, and everywhere,
tamevam = in this manner
vidvAn = knowledgeable person
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
anya: = other
panthA: = paths.
ayaNaya = To moksha, liberation, salvation
na vidhyate = I know not of

The Purusha whom even the gods Brahma and Indra acknowledges as
supreme and whom the wise acknowledges becomes immortal by knowing
Him. There is no other way for salvation



Verse 18

THE PATH TO HEAVEN

yagnyaena yagnya-mayajanta deva: |
tAni dharmANi prathamAnAsann |
te ha nAkam mahimAna: sacante |
yatra poorve sAdhyA: santi devA: || 18 ||

yagnyaena = By sacrifice
devA: = did the Gods
ayajanta = sacrifice
yagnyam = to sacrifice.
tAni = The
dharmANi = associated acts of faith
Asan = became
prathamAni = the first.
te mahimAna: = By the glory of these very dharmas
sacante = will the great ones achieve
yatra nAkam = that heaven where
poorve = the ones who were, before,
devA: = and the Gods
sAdhyA: = the achievers
santi = are.

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The Devas who worshipped this Purusha, by this Yajña and by all the associated acts of faith, attained Heaven. All who follow this will also reach the heaven.

The Upanishad is not very clear about the relation between the yAga and tyAga. The Yajna described in the Upanishad somehow misses the fact that it is the Purusha who gave himself up. It involved tyAga of the Purusha not of the gods. The salvific yajna was performed by the Purusha Himself not by the devas. It is not in killing the Purusha and dismembering is there salvation. The world is established by sacrifice - the puruSHa giving his all, which is his self, his body, to form this world. The world is sustained by His giving himself. And it is also the only redemptive process by means of which man may reach heaven.

The fall is when man dismember the Purusha and create gods from them and then worship them.

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The following six verses are not found in all Vedas and is usually counted as a second portion added much later in the historical development. Many omit them while reciting. I add them here for the sake of completeness.

Sri Purusha Suktam
dvitIya anuvAkam

Verse 1

adbhyassambhoota: prthivyai rasAcCa | vishvakarmaNassamavartatAdhi |
tasya tvaSHTA vidadhadroopameti |
tatpuruSHasya vishvamAjAnamagre || 1 ||

adbhya: = From the waters and from the
sambhoota: = was the Universe, born.
prthivyai = earth
rasAt = elemental essence
vishvakarmaNa: = through the work of the divine architect of the universe,
samavartata.= Universe and all
adhi = in the beginning more than that
tvashTA =the divine carpenter
vidadhat = establishes
tasya roopam = its form
eti = thus .
agre = In the beginning was
tat puruSHasya = that puruSHa's
vishvam = universe
Ajanam = formed.

From water and essence of earth was born,
The all pervading universe.
From the great God who is the creator,
Then appeared that Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 2

vedAhametam puruSHam mahAntam |
AdityavarNam tamasas pArastAt |
tamevam vidhvAnamrta iha bhavati |
nAnyA: panthA vidhyate ayanAya || 2 ||

vedam = Know
etam = That
mahAntam = glorious
AdityavarNam = glorious as the sun
puruSHam = puruSHa,
astu = who transcends
pArastAt = everything
tamas = darkness,
aham = I
veda: = know
vidvAn = Who knows
tam = Him
evam = in this manner
bhavati = becomes
amrta: = immortal
iha = here itself
ayaNaya = enter salvation
na vidhyate = I know not of
anya:= any other
panthA: = path.

I know that Purusha, who is glorius as the sun and transcends everything, beyond darkness. The one who knows him thus, attains salvation here and now, and there is no other way for salvation.

Verse 3

prajApatishcharati garbhe anta: |
ajAyamAno bahudhA vijAyate |
tasya dheerA: parijAnanti yonim |
mareecheenAm padamiccanti vedhasa: || 3 ||

PURUSHA SUKTHAM – Prof.M.M.Ninan

prajApati: = Lord of host
carati = moves
anta: = in
garbhe = the womb.
ajAyamAna: = unborn,
vijAyate = he appears
bahudhA = in many ways.
dheerA:= the steadfast
parijAnanti = know well
tasya = his
yonim = true form.
vedhasa: = the creators, the knowers
iccanti = desire to the
padam = positions of
mareechenAm = sages like mareechi, who worship Him.

The Lord of the hosts moves in the womb like an unborn and appears in many ways.

The wise realize his real form, and those who know the Vedas like to do the job of, savants like Mareechi.

Verse 4

yo devebhya Atapati | yo devAnAm purohita: |
poorvo yo devebhyo jAta: | namo rucAya brAhmaye || 4 ||

nama: = We salute
ya: = you
Atapati = shines as divinity in
devebhya: = in the gods
ya: = who is
purohita: = priest
devAnAm = to the gods,
ya: = who was
jAta: = born
poorva: = before

PURUSHA SUKTHAM – Prof.M.M.Ninan

devebhya: = the gods
rucAya = who brilliant in himself,
brahmeye = bramhan

We salute you Brahman the ever shining one who shines as divinity in the gods and is the priest to the gods, who was born before the gods who is brilliant in himself

Verse 5

rucam brAmham janayanta: |
deva agre tadabruvan |
yastvaivam brAhmaNo vidhyAt |
tasya deva asan vashe || 5 ||

rucam brAhmam = the essence of the knowledge of Brahman
janayanta = send forth
deva = the gods
agre = in the beginning
tat = about
abruvan = said
yastu = whoever
evam= thus
brAhmaNo: = towards Brahman
vidhyAt = knows
tasya = in his
devA: = the gods
asan = will be
vashe = control

The knowledge of the Brahman was in the beginning given to the gods. Whosoever thus has inclination towards Brahman and knows him will control the gods.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Verse 6

hreeshca te lakshmeeshca patnyau | ahorAtre pArshve |
nakshatrANi roopam | ashvinau vyAttam |

hreeshca = modesty
te = to you
lakshmishca = wealth
patnyau = wives
aho – rAtre = day and the night
pArshve = your sides.
nakshatrANi = the Stars
roopam = form
ashvinau = Ashwins gods of medicine
vyAttam = your mouth

Modesty and Wealth are your wives and day and night are on your right and on the left. The stars are your body and healing is in your mouth.

iSHTam maniSHANa |
amum maniSHANa |
sarvam maniSHANA ||

maniSHANa = grant us
iSHTam = that we desire,
amum = happiness
sarvam = everything

Grant us
Our desires,
Happiness,
and Everything we need..

PURUSHA SUKTHAM – Prof.M.M.Ninan

Thus the interpolated parts leads us to the following concept:



Hindu Purusha

PURUSHA SUKTHAM – Prof.M.M.Ninan

It is not difficult to see the various layers within the suktham developed probably over a long period of time starting from the second century AD to sixth century AD. The mention of Isa in the second verse would imply that this was indeed an early Christian document. Thus it is legitimate to assume that the the first five certain portions of the Purusha Suktha are indeed Christian in origin. It also indicate the strong Jewish mysticism with regard to the four worlds of existence as the whole Revealed god who fills all and forms all cosmos. We have already discussed the four Hebrew Kaballistic cosmos and their relevance in the Purusha Suktha.

The remaining portion indicates the strong influence of Gnosticism. Gnostics used Jewish, Christian and Chalcedonian concepts to build the system. I would place it after the coming of Mani who we know traveled through out India far and wide and made many congregations affecting not only the Vedic, Buddhist and Jain theology along with the Christian Churches of St.Thomas.

In order to see the relevance it is best to go over the basic Gnostic teaching of Mani. For that purpose I summarise generally from the Bishop Stephan A. Hoeller of the Gnostic Church of America.

“GNOSTICISM IS THE TEACHING based on Gnosis, the knowledge of transcendence arrived at by way of interior, intuitive means. Although Gnosticism thus rests on personal religious experience, it is a mistake to assume all such experience results in Gnostic recognitions. It is nearer the truth to say that Gnosticism expresses a specific religious experience, an experience that does not lend itself to the language of theology or philosophy, but which is instead closely affinitized to, and expresses itself through, the medium of myth. Indeed, one finds that most Gnostic scriptures take the forms of myths. The term “myth” should not here be taken to mean “stories that are not true”, but rather, that the truths embodied in these myths are of a different order from the dogmas of theology or the statements of philosophy.”

In the Gnostic view, there is a true, ultimate and transcendent God. But this God is unknowable. From this God (or, It) “emanated” or brought forth from within Himself the substance of all there is in all the worlds, visible and invisible. In that process God is made a Purusha with a form and nature. In a certain sense, it may therefore be true to say that all is God, for all consists of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the substance of God. Thus far it fits the boot of Christianity which forms the initial portions of this Upanishad. In Christian thought all the worlds are created by God and so he is immanent in them all. The sentients are created in all cosmos with freedom of will as images of God with varying degrees of freedom and existence. Because of the freedom of will every sentient can cause selfish ego centric actions, which inevitably causes destruction of the oneness of the body of God. This is the fall.

However in the Gnostic view, the emanations from the ultimate God, of the higher realms,- the gods - began to create. Because they themselves are finite, this would mean the creatures created by the gods are flawed. The basic Gnostic myth has many variations, but all of these refer to Aeons, intermediate deific beings who exist between the ultimate, True God and ourselves. They, together with the True God, comprise the realm of Fullness (Pleroma) wherein the potency of divinity operates fully. It is this picture that we see in the rest of this Upanishads. In the verses seven to eighteen of Purusha Suktha, the creation Yajna is not done by the Purusha but by the gods. They tied the Purusha and killed him and dismembered him. Out of this dismemberment came the lower worlds. Evidently these are flawed. To worship the gods of cosmos, or nature, or embodied creatures is thus tantamount to worshipping alienated and corrupt portions of the emanated divine essence. However these can lead to temporary gains such as wealth, health, healing etc. But the ultimate salvation comes only through knowing the ultimate.

One of the aeonial beings who bears the name Sophia (“Wisdom”) is of great importance to the Gnostic world view. In the course of her journeyings, Sophia came to emanate from her own being a flawed consciousness, a being who became the creator of the material and psychic cosmos, all of which he created in the image of his own flaw. This being, unaware of his origins, imagined himself to be the ultimate and absolute God. Since he took the already existing divine essence and fashioned it into various forms, he is also called the Demiurgos or “half-maker” There is an authentic half, a true deific component within creation, but it is not recognized by the half-maker and by his cosmic minions, the Archons or “rulers”.

It is not difficult to see how the teachings of Gnosticism is reflected almost exactly in the latter part of the Purusha Suktham.

PURUSHA SUKTHAM – Prof.M.M.Ninan

“Gnostics do not look to salvation from sin (original or other), but rather from the ignorance of which sin is a consequence. Ignorance -- whereby is meant ignorance of spiritual realities -- is dispelled only by Gnosis, and the decisive revelation of Gnosis is brought by the Messengers of Light”

I have added the Hindu and Gnostic world view as given by the Theosophy as addendum and one can see the identity through it all. Evidently Thomas ministry followed by the Manichaen ministry changed the Christian model into the Hindu model by subtle manipulation and the gradual take over of the Brahmins as the head of the society. It was probably a political manipulation than intellectual where myths replaced reality and symbols replaced wisdom.

PURUSHA SUKTHAM – Prof.M.M.Ninan

Isis Unveiled

by

H. P. Blavatsky

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:

Madame Blavatsky gives a comparison between the two world concepts as depicted in Purusha Suktha between Hinduism and Gnosticism as brought in by Manicaen of Persia, which shows almost identical similarity. (page 266-)

THE HINDU DOCTRINE.

The Upper Triangle

Contains the Ineffable Name. It is the **AUM** -- to be pronounced only mentally, under penalty of death. The Unrevealed Para-Brahma, the Passive-Principle; the absolute and unconditioned "mukta," which cannot enter into the condition of a Creator, as the latter, in order to *think*, *will*, and *plan*, must be bound and conditioned (baddha); hence, in one sense, be a finite being. "THIS (Para-Brahma) was absorbed in the non-being, imperceptible, without any distinct attribute, non-existent for our senses. He was absorbed in his (to us) eternal (to himself) periodical, sleep," for it was one of the "Nights of Brahma." Therefore he is not the *First* but the Eternal Cause. He is the Soul of Souls, whom no being can comprehend in this state. But "he who studies the secret Mantras and comprehends the *Vach*" (the Spirit or hidden voice of the Mantras, the active manifestation of the latent Force) will learn to understand him in his "revealed" aspect.

The Space Around the Upper Triangle.

When the "Night of Brahma" was ended, and the time came for the Self-Existent to manifest *Itself* by revelation, it made its glory visible by sending forth from its Essence an active Power, which, female at first, subsequently becomes earth (both yet in their ideal, not their manifested form).

Thus, this second triad, only another name for the first one (never pronounced aloud), and which is the real pre-Vedic and primordial *secret* Trimurti, consisted of

PURUSHA SUKTHAM – Prof.M.M.Ninan

Nara, Father-Heaven,
Nari, Mother-Earth,
Viradj, the Son--or Universe.

The Trimurti, comprising Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Regenerator, belongs to a later period. It is an anthropomorphic afterthought, invented for the more popular comprehension of the uninitiated masses. The *Dikshita*, the initiate, knew better. Thus, also, the profound allegory under the colors of a ridiculous fable, given in the *Aytareya Brahmana*, which resulted in the representations in some temples of Brahm-Nara, assuming the form of a bull, and his daughter, Aditi-Nari, that of a heifer, contains the same metaphysical idea as the "fall of man," or that of the Spirit into generation--matter. The All-pervading Divine Spirit embodied under the symbols of Heaven, the Sun, and Heat (fire)--the correlation of cosmic forces--fecundates Matter or Nature, the daughter of Spirit. And Para-Brahma himself has to submit to and bear the penance of the curses of the other gods (Elohim) for such an incest. According to the immutable, and, therefore, fatal law, both Nara and Nari are mutually Father and Mother, as well as Father and Daughter. Matter, through infinite transformation, is the gradual product of Spirit. The unification of one Eternal Supreme Cause required such a correlation; and if nature be the product or effect of that Cause, in its turn it has to be fecundated by the same divine Ray which produced nature itself. The most absurd cosmogonical allegories, if analyzed without prejudice, will be found built on strict and logical necessarianism.

"Being was born from not-being," says a verse in the *Rig-Veda*. The first being had to become androgyne and finite, by the very fact of its creation as a being. And thus even the sacred Trimurti, containing Brahma, Vishnu, and Siva will have an end when the "night" of Para-Brahma succeeds the present "day," or period of universal activity.

The second, or rather the first, triad--as the highest one is a pure abstraction--is the intellectual world. The Vach which surrounds it is a more definite transformation of Aditi. Besides its occult significance in the secret Mantram, Vach is personified as the active power of Brahma proceeding from him. In the *Vedas* she is made to speak of herself as the supreme and universal soul. "I bore the Father on the head of the universal mind, and *my origin is in the midst of the ocean*; and therefore do I pervade all beings. . . . Originating all beings, I pass like the breeze (Holy Ghost). I am above this heaven, beyond this earth; and *what is the Great One that am I*." Literally, Vach is speech, the power of awakening, through the metrical arrangement contained in the number and syllables of the Mantras, corresponding powers in the invisible world. In the sacrificial Mysteries Vach stirs up the Brahma (*Brahma jinvati*), or the power lying latent at the bottom of every magical operation. It existed from eternity as the Yajna (its latent form), lying dormant in Brahma from "no-beginning," and proceeded forth from him as Vach (the active power). It is the key to the "Trai vidya," the thrice sacred science which teaches the Yajus (the sacrificial Mysteries).

PURUSHA SUKTHAM – Prof.M.M.Ninan

Having done with the unrevealed triad, and the first triad of the Sephiroth, called the "intellectual world," little remains to be said. In the great geometrical figure which has the double triangle in it, the central circle represents the world within the universe. The double triangle belongs to one of the most important, if it is not in itself the most important, of the mystic figures in India. It is the emblem of the Trimurti three in one. The triangle with its apex upward indicates the male principle, downward the female; the two typifying, at the same time, spirit and matter. This world within the infinite universe is the microcosm within the macrocosm, as in the Jewish *Kabala*. It is the symbol of the womb of the universe, the terrestrial egg, whose archetype is the golden mundane egg. It is from within this spiritual bosom of mother nature that proceed all the great saviours of the universe--the avatars of the invisible Deity.

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the being Pouroucha," says Manu, the legislator. Pouroucha is the "divine male," the *second* god, and the avatar, or the Logos of Para-Brahma and his divine son, who in his turn produced Viradj, the son, or the ideal type of the universe. "Viradj begins the work of creation by producing the ten Pradjapati, 'the lords of all beings.' "

According to the doctrine of Manu, the universe is subjected to a periodical and never-ending succession of creations and dissolutions, which periods of creation are named Manvantara.

"It is the germ (which the Divine Spirit produced from its own substance) which never perishes in the being, for it becomes the soul of Being, and at the period of *pralaya* (dissolution) it returns to absorb itself again *into the Divine Spirit, which itself* rests from all eternity within Swayambhuva, the 'Self-Existent' " (*Institute of Manu*, book i.).

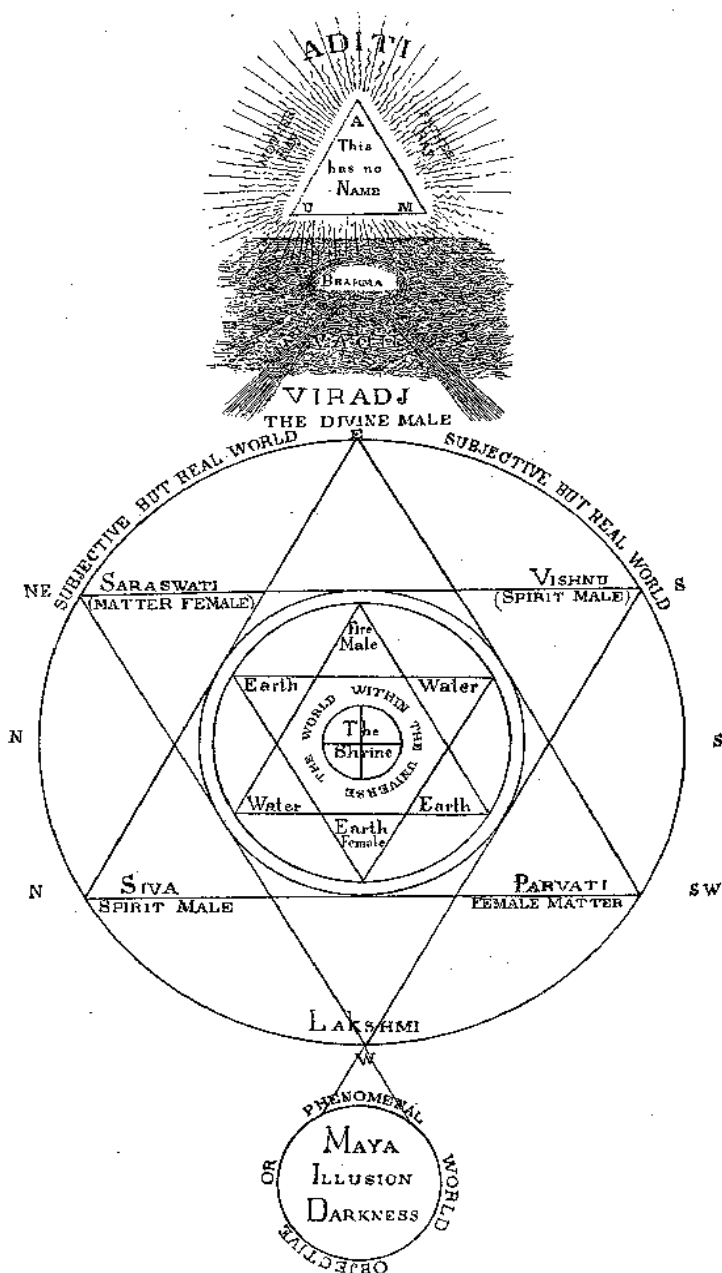
As we have shown, neither the Svabhavikas, Buddhist philosophers--nor the Brahmans believe in a creation of the universe *ex nihilo*, but both believe in the *Prakriti*, the indestructibility of matter.

The evolution of species, and the successive appearance of various new types is very distinctly shown in *Manu*.

"From earth, heat, and water, are born all creatures, whether animate or inanimate, produced by the germ which the Divine Spirit drew from its own substance. Thus has Brahma established the series of transformations from the plant up to man, and from man up to the primordial essence. . . . Among them each succeeding being (or element) acquires the quality of the preceding; and in as many degrees as each of them is advanced, with so many properties is it said to be endowed" (*Manu*, book i., sloka 20).

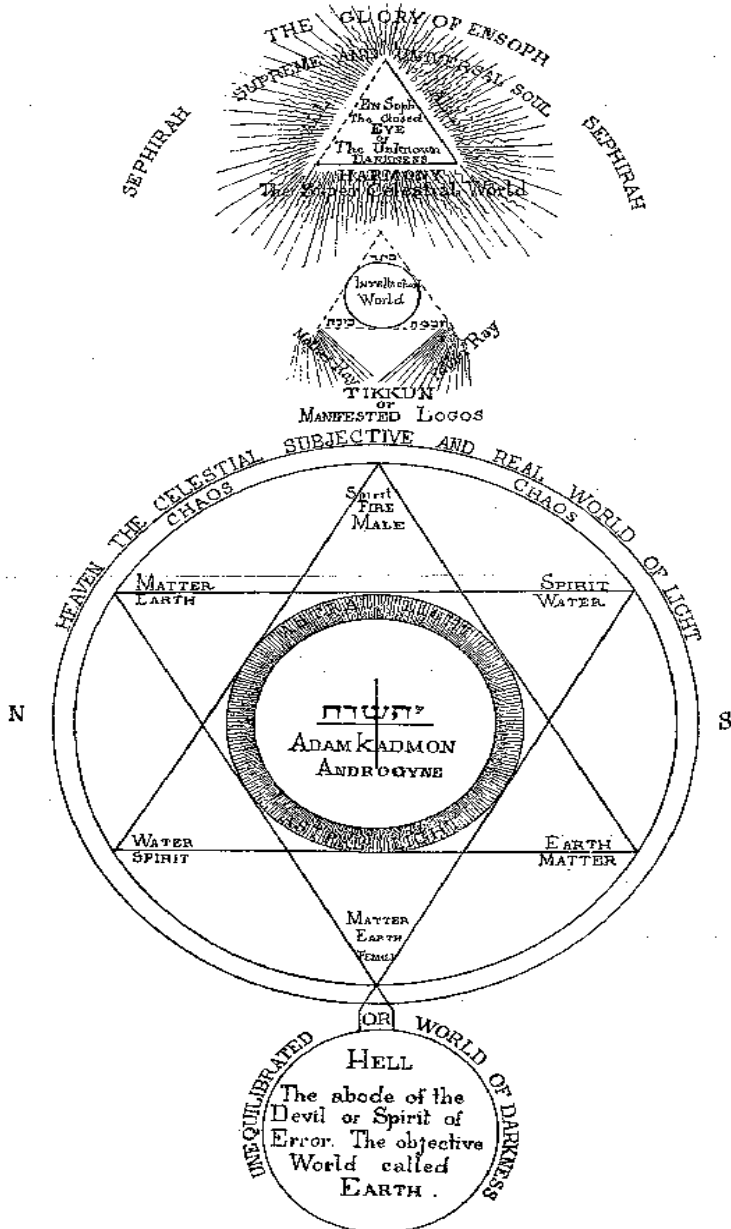
PURUSHA SUKTHAM – Prof.M.M.Ninan

THE HINDU MODEL As given in the Purusha Suktham



PURUSHA SUKTHAM – Prof.M.M.Ninan

THE CHALDEAN DOCTRINE. The Gnostic Model



PURUSHA SUKTHAM – Prof.M.M.Ninan

The Upper Triangle

Contains the Ineffable Name. It is En-Soph, the Boundless, the Infinite, whose name is known to no one but the initiated, and could not be pronounced aloud under the penalty of death.

No more than Para-Brahma can En-Soph create, for he is in the same condition of non-being as the former; he is non-existent so long as he lies in his latent or passive state within *Oulom* (the boundless and termless time); as such he is not the Creator of the visible universe, neither is he the *Aur* (Light). He will become the latter when the period of creation shall have compelled him to expand the Force within himself, according to the Law of which he is the embodiment and essence.

The Space Around the Upper Triangle.

When the active period had arrived, En-Soph sent forth from within his own eternal essence, Sephira, the active Power, called the Primordial Point, and the Crown, *Keter*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to his abstract Thought. Two sides of the upper triangle, the right side and the base, are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation of the female active principle from the left side of the mystic triangle, is foreshadowed the creation of Eve from Adam's left rib. Adam is the Microcosm of the Macrocosm, and is created in the image of the Elohim. In the Tree of Life the triple triad is disposed in such a manner that the three male Sephiroth are on the right, the three female on the left, and the four uniting principles in the centre. From the Invisible Dew falling from the Higher "Head" Sephira creates primeval water, or chaos taking shape. It is the first step toward the solidification of Spirit, which through various modifications will produce earth. *"It requires earth and water to make a living soul,"* says Moses.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and Mother Aditi," of the Hindu Cosmogony. After brooding over the "Deep," the Spirit of God" produces its own image in the water, the Universal Womb, symbolized in *Manu* by the Golden Egg. In the kabalistic Cosmogony, Heaven and Earth are personified

PURUSHA SUKTHAM – Prof.M.M.Ninan

by Adam Kadmon and the second Adam. The first Ineffable Triad, contained in the abstract idea of the "Three Heads," was a "mystery name." It was composed of En-Soph, Sephira, and Adam Kadmon, the Protogonos, the latter being identical with the former, when bisexual. In every triad there is a male, a female, and an androgyne. Adam-Sephira is the Crown (Keter). It sets itself to the work of creation, by first producing Chochmah, Male Wisdom, a masculine active potency, represented by **י ה**, jah, or the Wheels of Creation, **אפניח**, from which proceeds Binah, Intelligence, female and passive potency, which is *Jehovah*, **י ה ו ה**, whom we find in the *Bible* figuring as the Supreme. But this Jehovah is not the kabalistic Jodcheva. The *binary* is the fundamental corner-stone of *Gnosis*. As the binary is the Unity multiplying itself and self-creating, the kabalists show the "Unknown" passive En-Soph, as emanating from himself, Sephira, which, becoming visible light, is said to produce Adam Kadmon. But, in the hidden sense, Sephira and Adam are one and the same light, only latent and active, invisible and visible. The second Adam, as the human tetragram, produces in his turn Eve, out of his side. It is this second triad, with which the kabalists have hitherto dealt, hardly hinting at the Supreme and Ineffable One, and never committing anything to writing. All knowledge concerning the latter was imparted orally. It is the *second* Adam, then, who is the unity represented by *Jod*, emblem of the kabalistic male principle, and, at the same time, he is Chochmah, *Wisdom*, while *Binah* or *Jehovah* is Eve; the first Chochmah issuing from Keter, or the androgyne, Adam Kadmon, and the second, *Binah*, from Chochmah. If we combine with *Jod* the three letters which form the name of Eve, we will have the divine tetragram pronounced IEVO-HEVAH, Adam and Eve, **י ה ו ה**, *Jehovah*, male and female, or the idealization of humanity embodied in the first man. Thus is it that we can prove that, while the Jewish kabalists, in common with their initiated masters, the Chaldeans and the Hindus, adored the Supreme and Unknown God, in the sacred silence of their sanctuaries, the ignorant masses of every nation were left to adore something which was certainly less than the Eternal Substance of the Buddhists, the so-called Atheists. As Brahma, the deity manifested in the mythical *Manu*, or the first man (born of Swayambhuva, or the Self-existent), is finite, so *Jehovah*, embodied in Adam and Eve, is but a *human* god. He is the symbol of humanity, a mixture of good with a portion of unavoidable evil; of spirit fallen into matter. In worshipping *Jehovah*, we simply worship nature, as embodied in man, half-spiritual and half-material, at best: we are Pantheists, when not fetich worshippers, like the idolatrous Jews, who sacrificed on high places, in groves, to the personified male and female principle, ignorant of *IAO*, the Supreme "Secret Name" of the Mysteries.

Shekinah is the Hindu Vach, and praised in the same terms as the latter. Though shown in the kabalistic Tree of Life as proceeding from the ninth Sephiroth, yet Shekinah is the "veil" of En-Soph, and the "garment" of *Jehovah*. The "veil," for it succeeded for long ages in concealing the real supreme God, the universal Spirit, and masking *Jehovah*, the exoteric deity, made the Christians accept him as the "father" of

PURUSHA SUKTHAM – Prof.M.M.Ninan

the initiated Jesus. Yet the kabalists, as well as the Hindu *Dikshita*, know the power of the Shekinah or Vach, and call it the "secret wisdom," **חכמה-נסתרת** .

The triangle played a prominent part in the religious symbolism of every great nation; for everywhere it represented the three great principles--spirit, force, and matter; or the active (male), passive (female), and the dual or correlative principle which partakes of both and binds the two together. It was the *Arba* or mystic four," the mystery-gods, the Kabeiri, summarized in the unity of one supreme Deity. It is found in the Egyptian pyramids, whose equal sides tower up until lost in one crowning point. In the kabalistic diagram the central circle of the Brahmanical figure is replaced by the cross; the celestial perpendicular and the terrestrial horizontal base line. But the idea is the same: Adam Kadmon is the type of humanity as a collective totality within the unity of the creative God and the universal spirit.

Of him who is formless, the non-existent (also the eternal, but *not* First Cause), is born the heavenly man." But after he created the form of the heavenly man **אדם קדמון** , he "used it as a vehicle wherein to descend," says the *Kabala*. Thus Adam Kadmon is the avatar of the concealed power. After that the heavenly Adam creates or engenders by the combined power of the Sephiroth, the earthly Adam. The work of creation is also begun by Sephira in the creation of the ten Sephiroth (who are the Pradjapatis of the *Kabala*, for they are likewise the Lords of all beings).

The *Sohar* asserts the same. According to the kabalistic doctrine there were old worlds (see *Idra Suta: Sohar*, iii., p. 292b). Everything will return some day to that from which it first proceeded. "All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (*Sohar*, ii., 218b). The kabalists also maintain the indestructibility of matter, albeit their doctrine is shrouded still more carefully than that of the Hindus. The creation is eternal, and the universe is the "garment," or "the veil of God"--Shekinah; and the latter is immortal and eternal as Him within whom it has ever existed. Every world is made after the pattern of its predecessor, and each more gross and material than the preceding one. In the *Kabala* all were called sparks. Finally, our present grossly materialistic world was formed.

In the Chaldean account of the period which preceded the Genesis of our world, Berosus speaks of a time when there existed nothing but darkness, and an abyss of waters, filled with hideous monsters, "produced of a two-fold principle. . . . These were creatures in which were combined the limbs of every species of animals. In addition to these fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance."

PURUSHA SUKTHAM – Prof.M.M.Ninan

PURUSHA SUKTHAM – Prof.M.M.Ninan